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A CHILD'S GARDEN OF VERSES

THE SOUTH SEAS

LETTERS FROM SAMOA

FATHER DAMIEN

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THE WORKS
OF
ROBERT LOUIS
STEVENSON



A CHILD'S GARDEN OF VERSES
THE SOUTH SEAS
LETTERS FROM SAMOA
FATHER DAMIEN

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STEVENSON AS A POET

BY

EDMUND GOSSE

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A PRETTY little anthology might be made of poems by distinguished writers who never for a moment professed to be poets, and who only "swept, with hurried hand, the strings" when they thought nobody was listening. The elegant technical people of the eighteenth century who never liked to be too abstruse to seem polite, would contribute a great many of these flowers that were born to bloom unseen. It is not everybody who is aware that the majestic Sir William Blackstone was "guilty," as people put it, of a set of one hundred octosyllabic verses which do credit to any laurelled master on Parnassus. We might, indeed, open our little volume with *The Lawyer's Farewell to his Muse*. Then, of course, there would be Bishop Berkeley's unique poem, "Westward the Course of Empire takes its way"; and Aldys, the antiquary, would spare us his "Busy, curious, thirsty fly." We should appeal to Burton for the prefatory verses in the *Anatomy of Melancholy*, and to Bacon for "The World's a Bubble." If we had any finger in that anthology, Smollett's "Ode to Levan Water" should by no means be omitted. It would be a false pride that would reject Holcroft's "Gaffer Gray" or Sydney Smith's "Receipt for a Salad," which latter Herrick might have been glad to sign. Hume's solitary poem should be printed by itself, or with some of Carlyle's lyrics, in an appendix, as an awful warning. As we come down to recent times the task of editing our anthology would grow difficult. In our day the prose

writers have either been coy or copious with their verses. If Professor Tyndall has never essayed the Lydian measure it is very surprising, but we have not yet been admitted to hear his shell; nor has Mr. Walter Besant to the best of our belief, published an ode to anything. Let the shades of Berkeley and Smollett administer reproof. Twenty years ago we should have been contented to close our selection with "The bed was made, the room was fit," from *Travels with a Donkey*. But, later in life Stevenson published books of poems.

To one who followed closely the early works of the essayist and novelist whom a better man than I am has called "the most exquisite and original of our day," his poetry was not a surprise, for the ivory shoulder of the lyre peeped out now and then. Where the careful reader perceived that Stevenson was likely to become openly a poet was in snatches of verse published here and there in periodicals, and of a quality too good to be neglected. Nevertheless the publication of *A Child's Garden of Verses* was something of a surprise to many, and perhaps the book of grown-up poems *Underwoods* surprised a still greater number of readers. There was no doubt about it any longer, Stevenson was a candidate for the bays.

The *Child's Garden of Verses* has now been published long enough to enable us to make a calm consideration of its merits. When it was fresh, opinion was divided, as it always is about a new strong thing, between those who in Longfellow's phrase about the little girl, think it very, very good, and those who think it is horrid. After reading *Underwoods*, we go back to *A Child's Garden* with a clearer sense of the writer's intention, and a wider experience of his poetical outlook upon life. The latter book helps us to comprehend the former; there is the same sincerity, the same buoyant simplicity, the same curiously candid and confidential attitude of mind. If anyone doubted that Stevenson was putting his own childish memories into verse in the first book, all doubt must cease in reading the second book, where the experiences, although those

of an adult, have exactly the same convincing air of candour. The first thing which strikes the reader of *A Child's Garden* is the extraordinary clearness and precision with which the immature fancies of eager childhood are reproduced in it. People whose own childish memories have become very vague, and whose recollections of their games and dreams are hazy in the extreme, ask themselves how far this poet's visions were inspired by real memory and how far by invention. *Underwoods* sets that question at rest; the same hand that gave us—

My bed is like a little boat;
Nurse helps me in when I embark;
She girds me in my sailor's coat,
And starts me in the dark;

and the even more delicious—

Now, with my little gun, I crawl
All in the dark along the wall,
And follow round the forest-track
Away behind the sofa-back.—

also gives us pictures like the following:—

My house, I say. But hark to the sunny doves,
That make my roof the arena of their loves,
That gyre about the gable all day long
And fill the chimneys with their murmurous song:
Our house, they say; and *mine*, the cat declares,
And spreads his golden fleece upon the chairs;
And *mine* the dog, and rises stiff with wrath
If any alien foot profane the path.
So, too, the buck that trimmed my terraces,
Our whilome gardener, called the garden his;
Who now, deposed, surveys my plain abode
And his late kingdom, only from the road.

We now perceive that it is not invention, but memory of an extraordinarily vivid kind, patiently directed to little things, and charged with imagination; and we turn back with increased interest to *A Child's Garden*, assured that it gives us a unique thing, a transcript of that child-mind which we have

all possessed and enjoyed, but of which no one, except Stevenson, seems to have carried away a photograph. Long ago, in one of the very earliest, if I remember right, of those essays by R. L. S. for which we used so eagerly to watch the *Cornhill Magazine* in Leslie Stephen's time, in the paper called "Child's Play," * this retention of what is wiped off from the memories of the rest of us was clearly displayed. Out of this rarely suggestive essay I will quote a few lines which might have been printed as an introduction to *A Child's Garden*:—

"In the child's world of dim sensation, play is all in all. 'Making believe' is the gist of his whole life, and he cannot so much as take a walk, except in character. I could not learn my alphabet without some suitable *mise-en-scène*, and had to act a business man in an office before I could sit down to my book. . . . I remember, as though it were yesterday, the expansion of spirit, the dignity and self-reliance that came with a pair of mustachios in burnt cork, even when there was none to see. Children are even content to forego what we call the realities, and prefer the shadow to the substance. When they might be speaking intelligently together, they chatter gibberish by the hour, and are quite happy because they are making believe to speak French."

Probably all will admit the truth of this statement of infant fancy, when it is presented to them in this way. But how many of us, in perfect sincerity, not relying upon legends of the nursery, not refreshed by the study of our own children's "make-believe," can say that we clearly recollect the method of it? We shall find that our memories are like a breath upon the glass, like the shape of a broken wave. Nothing is so hopelessly lost, so utterly volatile, as the fancies of our childhood. But Stevenson alone amongst us all, appears to have kept daguerreotypes of the whole series of his childish sensations. Except

* *The Cornhill Magazine*, vol. xxxviii, September, 1878. Reprinted in *Virginibus Puerisque and Other Papers*, in volume vi of the present edition.

Mrs. Ewing he seems to be without a rival in this branch of memory as applied to literature.

The various attitudes of literary persons to the child are very interesting. There are, for instance, poets, like Victor Hugo and Swinburne, who come to admire, who stay to adore, and who do not disdain to throw their purple over any humble article of nursery use. They are so magnificent in their address to infancy, they say so many brilliant and unexpected things, that the mother is almost as much dazzled as she is gratified. We stand round, with our hats off, and admire the poet as much as he admires the child; but we experience no regret when he presently turns away to a discussion of grown-up things. We have an ill-defined notion that he reconnoitres infancy from the outside and has not taken the pains to reach the secret mind of childhood. It is to be noted, and this is a suspicious circumstance, that Swinburne and Victor Hugo like the child better the younger it is.

What likeness may define, and stray not
From truth's exactest way,
A baby's beauty? Love can say not,
What likeness may.

This is charming; but the address is to the mother, is to the grown-up reflective person. To the real student of child-life the baby contains possibilities, but is at present an uninteresting chrysalis. It cannot carry a gun through the forest, behind the sofa-back; it is hardly so useful as a cushion to represent a passenger in a railway-train of inverted chairs. Still more remote than the dithyrambic poets are those writers about children—and they are legion—who have ever the eye fixed upon morality, and carry the didactic tongue thrust in the cheek of fable. Charles Kingsley, who might have made so perfect a book of his *Water Babies*, sins notoriously in this respect. The moment a wise child perceives the presence of allegory, or moral instruction, all the charm of a book is gone. Parable is the very antipodes of childish "make-believe," into

which the element of ulterior motive or secondary moral meaning never enters for an instant. The secret of the charm of Mrs. Gatty's *Parables from Nature*, which were the fairest food given to very young minds in my day, was that the fortunate child never discovered that they were parables at all. I for one, used to read and re-read them as realistic statements of fact, the necessity of pointing a moral merely having driven the amiable author to the making of her story a little more fantastic, and therefore more welcome, than it would otherwise be. It was explained to me one hapless day that the parables were of a nature to instill nice principles into the mind; and from that moment Mrs. Gatty became a broken idol. Lewis Carroll owed his great and deserved success to his suppleness in bending his fancy to the conditions of a mind that is dreaming. It has never seemed to me that the *Adventures in Wonderland* were specially childish; dreams are much the same, whether a child or a man is passive under them, and it is a fact that Lewis Carroll appeals just as keenly to adults as to children. In Edward Lear's rhymes and ballads the love of grotesque nonsense in the grown-up child is mainly appealed to; and these are certainly appreciated more by parents than by children. It would be easy, by multiplying examples, to drive home my contention that only two out of the very numerous authors who have written successfully on or for children have shown a clear recollection of the mind of healthy childhood itself. Many authors have achieved brilliant success in describing children, in verbally caressing them, in amusing, in instructing them; but only two—Mrs. Ewing in prose, and Stevenson in verse—have sat down with them without disturbing their fancies, and have looked into the world of "make-believe" with the children's own eyes. If Victor Hugo should visit the nursery, every head of hair ought to be brushed, every pinafore be clean, and nurse must certainly be present, as well as mamma. But Mrs. Ewing or Stevenson might lead a long romp in the attic when nurse was out shopping, and not a

child in the house should know that a grown-up person had been there.

In publishing his second volume of verse Stevenson ventured on a bolder experiment. In many respects it is plainly the work of the same fancy that described the Country of Counterpane and the Land of Story-books, but it is a little sadder, and a great deal older. There is the same delicate sincerity, the same candour and simplicity, the same artless dependence on the good faith of the public. The ordinary themes of the poet are untouched; there is not one piece which deals with the passion of love. The book is occupied with friendship, with nature, with the honourable instincts of man's moral machinery. Above all, it enters with great minuteness, and in a very confidential spirit, into the theories and moods of the writer himself. It is to many readers a revelation of the every-day life of an author whose impersonal writings have given them so much and so varied pleasure. Not a dozen ordinary interviewers could have extracted so much of the character of the man himself as he gives us in these pages.

The question of admitting the personal element into literature is one which is not very clearly understood. People try to make rules about it, and say that an author may describe his study, but not his dining-room, and his wife, but not her cousin. The fact is that no rules can possibly be laid down in a matter which is one of individual sympathy. The discussion whether a writer may speak of himself or no is utterly vain until we are informed in what voice he has the habit of speaking. It is all a question which depends on the *timbre* of the literary voice. As in life there are persons whose sweetness of utterance is such that we love to have them warbling at our side, no matter on what subject they speak, and others to whom we have scarcely patience to listen if they want to tell us that we have inherited a fortune, so it is in literature. Except that little class of stoic critics who like to take their books *in vacuo*, most of us prefer to know something about the

authors we read. But whether we like them to tell it to us themselves, or no, depends entirely on the voice. Thackeray and Fielding are never confidential enough to satisfy us; Dickens and Smollett set our teeth on edge directly they start upon a career of confidential expansion; and this has nothing to do with any preference for *Tom Jones* over *Peregrine Pickle*. There is no doubt that Stevenson is one of those writers the sound of whose personal voice is pleasing to the public, and there must be hundreds of his admirers who have missed not a word of "To a Gardener" or "The Mirror Speaks," and who have puzzled out each of the intimate addresses to his private friends with complete satisfaction.

Stevenson does not as a rule show to advantage in blank verse. It is not that his verses are ever lame or faulty, for in the technical portion of the art he seldom fails, but that his rhymeless iambics remind the ear too much now of Tennyson, now of Keats. He is, on the contrary, exceedingly happy and very much himself in that metre of eight or seven syllables, with couplet-rhymes, which served so well the first poets who broke away from heroic verse, such as Swift and Lady Winchelsea, Green and Dyer. If he must be affiliated to any school of poets it is to these, who hold the first outworks between the old classical camp and the invading army of romance, to whom I should ally him. Martial is with those octosyllabists of Queen Anne, and to Martial might well have been assigned, had they been in old Latin, the delicately homely lines, "To a Gardener." How felicitous is this quatrain about the onion—

Let first the onion flourish there,
Rose among roots, the maiden fair,
Wine-scented and poetic soul
Of the capacious salad-bowl.

Or this, in more irregular measure, and enfolding a loftier fancy—

Sing clearer, Muse, or evermore be still,
Sing truer, or no longer sing!

No more the voice of melancholy Jacques
To make a weeping echo in the hill;
But as the boy, the pirate of the spring,
From the green elm a living linnet takes
One natural verse recapture—then be still.

Stevenson's verses are so full of character, so redolent of his own fascinating temperament, that it is not too bold to suppose that so long as his prose is appreciated those who love that will turn to this. There have been prose writers whose verse has not lacked accomplishment or merit, but has been so far from interpreting their prose that it rather disturbed its effect and weakened its influence. Cowley is an example of this, whose ingenious and dryly intellectual poetry positively terrifies the reader away from his eminently suave and human essays. None of Stevenson's poetry will thus disturb his prose. Opinions may be divided as to their positive value, but no one will doubt that the same characteristics are displayed in the poems, the same suspicion of "the abhorred pedantic sanhedrim," the same fulness of life and tenderness of hope, the same bright felicity of epithet as in the essays and romances. The belief, however, may be expressed without fear of contradiction that Stevenson's fame will rest mainly upon his verse and not upon his prose, only in that dim future when Matthew Arnold's prophecy shall be fulfilled and Shelley's letters shall be preferred to his lyrical poems. It is saying a great deal to acknowledge that the author of *Kidnapped* is scarcely less readable in verse than he is in prose.

A CHILD'S GARDEN OF VERSES

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TO ALISON CUNNINGHAM

(FROM HER BOY)

*For the long nights you lay awake
And watched for my unworthy sake:
For your most comfortable hand
That led me through the uneven land:
For all the story-books you read:
For all the pains you comforted:
For all you pitied, all you bore,
In sad and happy days of yore:—
My second Mother, my first Wife,
The angel of my infant life—
From the sick child, now well and old
Take, nurse, the little book you hold!*

*And grant it, Heaven, that all who read
May find as dear a nurse at need,
And every child who lists my rhyme,
In the bright, fireside, nursery clime,
May hear it in as kind a voice
As made my childish days rejoice!*

R. L. S.

I

BED IN SUMMER

IN winter I get up at night
And dress by yellow candle-light.
In summer, quite the other way,
I have to go to bed by day.

I have to go to bed and see
The birds still hopping on the tree,
Or hear the grown-up people's feet
Still going past me in the street.

And does it not seem hard to you,
When all the sky is clear and blue,
And I should like so much to play,
To have to go to bed by day?

II

A THOUGHT

It is very nice to think
The world is full of meat and drink,
With little children saying grace
In every Christian kind of place.

III

AT THE SEASIDE

WHEN I was down beside the sea
A wooden spade they gave to me
To dig the sandy shore.
My holes were empty like a cup,
In every hole the sea came up,
Till it could come no more.

I V

YOUNG NIGHT THOUGHT

ALL night long and every night,
When my mamma puts out the light,
I see the people marching by,
As plain as day, before my eye.

Armies and emperors and kings,
All carrying different kinds of things,
And marching in so grand a way,
You never saw the like by day.

So fine a show was never seen,
At the great circus on the green;
For every kind of beast and man
Is marching in that caravan.

At first they move a little slow,
But still the faster on they go,
And still beside them close I keep
Until we reach the town of Sleep.

V

WHOLE DUTY OF CHILDREN

A CHILD should always say what's true
And speak when he is spoken to,
And behave mannerly at table:
At least as far as he is able.

VI

RAIN

THE rain is raining all around,
It falls on field and tree,
It rains on the umbrellas here,
And on the ships at sea.

VII

PIRATE STORY

THREE of us afloat in the meadow by the swing,
Three of us aboard in the basket on the lea.
Winds are in the air, they are blowing in the spring,
And waves are on the meadow like the waves there are at
sea.

Where shall we adventure, to-day that we're afloat,
Wary of the weather and steering by a star?
Shall it be to Africa, a-steering of the boat,
To Providence, or Babylon, or off to Malabar?

Hi! but here's a squadron a-rowing on the sea—
Cattle on the meadow a-charging with a roar!
Quick, and we'll escape them, they're as mad as they can be,
The wicket is the harbor and the garden is the shore.

VIII

FOREIGN LANDS

Up into the cherry tree
Who should climb but little me?
I held the trunk with both my hands
And looked abroad on foreign lands.

I saw the next door garden lie,
Adorned with flowers before my eye,
And many pleasant places more
That I had never seen before.

I saw the dimpling river pass
And be the sky's blue looking-glass;
The dusty roads go up and down
With people tramping into town.

If I could find a higher tree
Further and further I should see,
To where the grown up river slips
Into the sea among the ships,

To where the roads on either hand
Lead onward into fairy land,
Where all the children dine at five,
And all the playthings come alive.

IX

WINDY NIGHTS

WHENEVER the moon and stars are set,
Whenever the wind is high,
All night long in the dark and wet,
A man goes riding by.
Late in the night when the fires are out,
Why does he gallop and gallop about?

Whenever the trees are crying aloud,
And ships are tossed at sea,
By, on the highway, low and loud,
By at the gallop goes he.
By at the gallop he goes, and then
By he comes back at the gallop again.

X

TRAVEL

I SHOULD like to rise and go
Where the golden apples grow;—
Where below another sky
Parrot islands anchored lie,
And, watched by cockatoos and goats,
Lonely Crusoes building boats;—
Where in sunshine reaching out
Eastern cities, miles about,
Are with mosque and minaret
Among sandy gardens set,
And the rich goods from near and far
Hang for sale in the bazaar;—
Where the Great Wall round China goes,
And on one side the desert blows,

And with bell and voice and drum,
Cities on the other hum;—
Where are forests, hot as fire,
Wide as England, tall as a spire,
Full of apes and cocoa-nuts
And the negro hunters' huts;—
Where the knotty crocodile
Lies and blinks in the Nile,
And the red flamingo flies
Hunting fish before his eyes;—
Where in jungles, near and far,
Man-devouring tigers are,
Lying close and giving ear
Lest the hunt be drawing near,
Or a comer-by be seen
Swinging in a palanquin;—
Where among the desert sands
Some deserted city stands,
All its children, sweep and prince
Grown to manhood ages since,
Not a foot in street or house,
Not a stir of child or mouse,
And when kindly falls the night,
In all the town no spark of light.
There I'll come when I'm a man
With a camel caravan;
Light a fire in the gloom
Of some dusty dining-room;
See the pictures on the walls,
Heroes, fights and festivals;
And in a corner find the toys
Of the old Egyptian boys.

XI

SINGING

Of speckled eggs the birdie sings
And nests among the trees;
The sailor sings of ropes and things
In ships upon the seas.

The children sing in far Japan,
The children sing in Spain;
The organ with the organ man
Is singing in the rain.

XII

LOOKING FORWARD

When I am grown to man's estate
I shall be very proud and great,
And tell the other girls and boys
Not to meddle with my toys.

XIII

A GOOD PLAY

WE built a ship upon the stairs
All made of the back-bedroom chairs,
And filled it full of sofa pillows
To go a-sailing on the billows.

We took a saw and several nails,
And water in the nursery pails;
And Tom said, "Let us also take
An apple and a slice of cake;"—
Which was enough for Tom and me
To go a-sailing on, till tea.

We sailed along for days and days
And had the very best of plays;
But Tom fell out and hurt his knee,
So there was no one left but me.

XIV

WHERE GO THE BOATS?

DARK brown is the river,
Golden is the sand.
It flows along forever,
With trees on either hand.

Green leaves a-floating,
Castles of the foam,
Boats of mine a-boating—
Where will all come home?

On goes the river
And out past the mill,
Away down the valley,
Away down the hill.

Away down the river,
A hundred miles or more,
Other little children
Shall bring my boats ashore.

XV

AUNTIE'S SKIRTS

WHENEVER Auntie moves around,
Her dresses make a curious sound;
They trail behind her up the floor,
And trundle after through the door.

XVI

THE LAND OF COUNTERPANE

WHEN I was sick and lay a-bed,
I had two pillows at my head,
And all my toys beside me lay
To keep me happy all the day.

And sometimes for an hour or so
I watched my leaden soldiers go,
With different uniforms and drills,
Among the bed-clothes through the hills;

And sometimes sent my ships in fleets
All up and down among the sheets;
Or brought my trees and houses out,
And planted cities all about.

I was the giant great and still
That sits upon the pillow-hill,
And sees before him, dale and plain,
The pleasant land of counterpane.

XVII

THE LAND OF NOD

FROM breakfast on through all the day
At home among my friends I stay;
But every night I go abroad
Afar into the land of Nod.

All by myself I have to go,
With none to tell me what to do—
All alone beside the streams
And up the mountain-sides of dreams.

The strangest things are there for me,
Both things to eat and things to see
And many frightening sights abroad
Till morning in the land of Nod.

Try as I like to find the way,
I never can get back by day,
Nor can remember plain and clear
The curious music that I hear.

XVIII

MY SHADOW

I HAVE a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me from the heels up to the head;
And I see him jump before me, when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller like an india rubber ball,
And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way.
He stays so close beside me, he's a coward you can see;
I'd think shame to stick to nursie as that shadow sticks to me!

One morning, very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me and was fast asleep in bed.

XIX

SYSTEM

EVERY night my prayers I say,
And get my dinner every day;
And every day that I've been good,
I get an orange after food.

The child that is not clean and neat,
With lots of toys and things to eat,
He is a naughty child, I'm sure—
Or else his dear papa is poor.

XX

A GOOD BOY

I WOKE before the morning, I was happy all the day,
I never said an ugly word, but smiled and stuck to play.

And now at last the sun is going down behind the wood,
And I am very happy, for I know that I've been good

My bed is waiting cool and fresh, with linen smooth and fair,
And I must off to sleeps-in-by, and not forget my prayer.

I know that, till to-morrow I shall see the sun arise,
No ugly dream shall fright my mind, no ugly sight my eyes.
But slumber hold me tightly till I waken in the dawn,
And hear the thrushes singing in the lilacs round the lawn.

XXI

ESCAPE AT BEDTIME

THE lights from the parlor and kitchen shone out
Through the blinds and the windows and bars;
And high overhead and all moving about,
There were thousands of millions of stars.
There ne'er were such thousands of leaves on a tree,
Nor of people in church or the Park,
As the crowds of the stars that looked down upon me
And that glittered and winked in the dark.

The Dog, and the Plow, and the Hunter, and all,
And the star of the sailor, and Mars,
These shone in the sky, and the pail by the wall
Would be half full of water and stars.
They saw me at last, and they chased me with cries,
And they soon had me packed into bed;
But the glory kept shining and bright in my eyes,
And the stars going round in my head.

XXII

MARCHING SONG

BRING the comb and play upon it!
Marching, here we come!
Willie cocks his highland bonnet,
Johnnie beats the drum.

Mary Jane commands the party,
Peter leads the rear;
Feet in time, alert and hearty,
Each a Grenadier!

All in the most martial manner
Marching double-quick;
While the napkin like a banner
Waves upon the stick!

Here's enough of fame and pillage,
Great commander Janel
Now that we've been around the village,
Let's go home again.

XXIII

THE COW

THE friendly cow all red and white,
I love with all my heart:
She gives me cream with all her might,
To eat with apple-tart.

She wanders lowing here and there,
And yet she cannot stray,
All in the pleasant open air,
The pleasant light of day;

And blown by all the winds that pass
And wet with all the showers,
She walks among the meadow grass
And eats the meadow flowers.

XXIV

HAPPY THOUGHT

THE world is so full of a number of things,
I'm sure we should all be as happy as kings.

XXV

THE WIND

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
 O wind, a-blowing all day long,
 O wind, that sings so loud a song!

I saw the different things you did,
But always you yourself you hid,
I felt you push, I heard you call,
I could not see yourself at all—
 O wind, a-blowing all day long,
 O wind, that sings so loud a song!

O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field and tree,
Or just a stronger child than me?
 O wind, a-blowing all day long,
 O wind, that sings so loud a song!

X X V I

KEEPSAKE MILL

OVER the borders, a sin without pardon,
Breaking the branches and crawling below,
Out through the breach in the wall of the garden,
Down by the banks of the river, we go.

Here is the mill with the humming of thunder,
Here is the weir with the wonder of foam,
Here is the sluice with the race running under—
Marvelous places, though handy to home!

Sounds of the village grow stiller and stiller,
Stiller the notes of the birds on the hill;
Dusty and dim are the eyes of the miller,
Deaf are his ears with the moil of the mill.

Years may go by, and the wheel in the river
Wheels as it wheels for us, children, to-day,
Wheel and keep roaring and foaming forever
Long after all of the boys are away.

Home from the Indies and home from the ocean,
Heroes and soldiers we all shall come home;
Still we shall find the old mill-wheel in motion,
Turning and churning that river to foam.

You with the bean that I gave when we quarreled,
I with your marble of Saturday last,
Honored and old and all gayly appareled,
Here we shall meet and remember the past.

XXVII

GOOD AND BAD CHILDREN

CHILDREN, you are very little,
And your bones are very brittle;
If you would grow great and stately,
You must try to walk sedately.

You must still be bright and quiet,
And content with simple diet;
And remain through all bewild'ring,
Innocent and honest children.

Happy hearts and happy faces,
Happy play in grassy places—
That was how in ancient ages,
Children grew to kings and sages.

But the unkind and the unruly,
And the sort who eat unduly,
They must never hope for glory—
Theirs is quite a different story!

Cruel children, crying babies,
All grow up as geese and gabies,
Hated, as their age increases,
By their nephews and their nieces.

XXVIII

FOREIGN CHILDREN

Little Indian, Sioux or Crow,
Little frosty Eskimo,
Little Turk or Japanee,
O! don't you wish that you were me?

You have seen the scarlet trees
And the lions over seas;
You have eaten ostrich eggs,
And turned the turtles off their legs.

Such a life is very fine,
But it's not so nice as mine:
You must often, as you trod,
Have wearied *not* to be abroad.

You have curious things to eat,
I am fed on proper meat;
You must dwell beyond the foam,
But I am safe and live at home.

Little Indian, Sioux or Crow,
Little frosty Eskimo,
Little Turk or Japanee,
O! don't you wish that you were me?

XXIX

THE SUN'S TRAVELS

THE sun is not a-bed, when I
At night upon my pillow lie;
Still round the earth his way he takes,
And morning after morning makes.

While here at home, in shining day,
We round the sunny garden play,
Each little Indian sleepy-head
Is being kissed and put to bed.

And when at eve I rise from tea,
Day dawns beyond the Atlantic Sea,
And all the children in the West
Are getting up and being dressed.

x x x

THE LAMPLIGHTER

My tea is nearly ready and the sun has left the sky;
It's time to take the window to see Leerie going by;
For every night at teatime and before you take your seat,
With lantern and with ladder he comes posting up the street.

Now Tom would be a driver and Maria go to sea,
And my papa's a banker and as rich as he can be;
But I, when I am stronger and can choose what I'm to do,
O Leerie, I'll go round at night and light the lamps with you.

For we are very lucky, with a lamp before the door,
And Leerie stops to light it as he lights so many more;
And O! before you hurry by with ladder and with light,
O Leerie, see a little child and nod to him to-night!

XXXI

MY BED IS A BOAT

My bed is like a little boat;
Nurse helps me in when I embark;
She girds me in my sailor's coat
And starts me in the dark.

At night I go on board and say
Good-night to all my friends in shore:
I shut my eyes and sail away
And see and hear no more.

And sometimes things to bed I take,
As prudent sailors have to do:
Perhaps a slice of wedding-cake,
Perhaps a toy or two.

All night across the dark we steer:
But when the day returns at last,
Safe in my room beside the pier,
I find my vessel fast.

X X X I I

THE MOON

THE moon has a face like the clock in the hall;
She shines on thieves on the garden wall,
On streets and fields and harbor quays,
And birdies asleep in the forks of the trees.

The squalling cat and the squeaking mouse,
The howling dog by the door of the house,
The bat that lies in bed at noon,
All love to be out by the light of the moon.

But all of the things that belong to the day
Cuddle to sleep to be out of her way;
And flowers and children close their eyes
Till up in the morning the sun shall arise.

X X X I I I

THE SWING

How do you like to go up in a swing,
Up in the air so blue?
Oh, I do think it the pleasantest thing
Ever a child can do!

Up in the air and over the wall,
Till I can see so wide,
Rivers and trees and cattle and all
Over the countryside—

Till I look down on the garden green
Down on the roof so brown—
Up in the air I go flying again,
Up in the air and down!

XXXIV

TIME TO RISE

1

A BIRDIE with a yellow bill
Hopped upon the window-sill,
Cocked his shining eye and said:
"Ain't you 'shamed, you sleepy-head?"

x x x v

LOOKING-GLASS RIVER

SMOOTH it slides upon its travel,
Here a wimple, there a gleam—
O the clean gravell!
O the smooth stream!

Sailing blossoms, silver fishes,
Paven pools as clear as air—
How a child wishes
To live down there!

We can see our colored faces
Floating on the shaken pool
Down in cool places,
Dim and very cool;

Till a wind or water wrinkle,
Dipping martin, plumping trout,
Spreads in a twinkle
And blots all out.

See the rings pursue each other;
All below grows black as night,
Just as if mother
Had blown out the light!

Patience, children, just a minute—
See the spreading circles die;
The stream and all in it
Will clear by-and-by.

XXXVI

FAIRY BREAD

COME up here, O dusty feet!
Here is fairy bread to eat.
Here in my retiring room,
Children, you may dine
On the golden smell of broom
And the shade of pine;
And when you have eaten well,
Fairy stories hear and tell.

XXXVII

FROM A RAILWAY CARRIAGE

FASTER than fairies, faster than witches,
Bridges and houses, hedges and ditches;
And charging along like troops in a battle,
All through the meadows the horses and cattle:
All of the sights of the hill and the plain
Fly as thick as driving rain;
And ever again in the wink of an eye,
Painted stations whistle by.
Here is a child who clambers and scrambles,
All by himself and gathering brambles;
Here is a tramp who stands and gazes;
And there is the green for stringing the daisies!
Here is a cart run away in the road
Lumping along with man and load;
And here is a mill and there is a river:
Each a glimpse and gone forever!

XXXVIII

WINTER-TIME

LATE lies the wintry sun a-bed,
A frosty, fiery sleepy-head;
Blinks but an hour or two; and then,
A blood-red orange, sets again.

Before the stars have left the skies,
At morning in the dark I rise;
And shivering in my nakedness,
By the cold candle, bathe and dress.

Close by the jolly fire I sit
To warm my frozen bones a bit;
Or with a reindeer-sled explore
The colder countries round the door.

When to go out my nurse doth wrap
Me in my comforter and cap:
The cold wind burns my face, and blows
Its frosty pepper up my nose.

Black are my steps on silver sod;
Thick blows my frosty breath abroad;
And tree and house, and hill and lake,
Are frosted like a wedding-cake.

X X X I X

THE HAYLOFT

THROUGH all the pleasant meadow-side
The grass grew shoulder-high,
Till the shining scythes went far and wide
And cut it down to dry.

These green and sweetly-smelling crops
They led in wagons home:
And they piled them here in mountain-tops
For mountaineers to roam.

Here is Mount Clear, Mount Rusty Nail,
Mount Eagle and Mount High;—
The mice that in these mountains dwell,
No happier are than I!

O what a joy to clamber there,
O what a place for play,
With the sweet, the dim, the dusty air,
The happy hills of hay.

X L

FAREWELL TO THE FARM

THE coach is at the door at last;
The eager children mounting fast
And kissing hands, in chorus sing:
Good-by, good-by, to everything!

To house and garden, field and lawn,
The meadow-gates we swung upon,
To pump and stable, tree and swing,
Good-by, good-by, to everything!

And fare you well for evermore,
O ladder at the hayloft door,
O hayloft where the cobwebs cling,
Good-by, good-by, to everything!

Crack goes the whip, and off we go;
The trees and houses smaller grow;
Last, round the woody turn we swing:
Good-by, good-by, to everything!

XLI

NORTH-WEST PASSAGE

1. GOOD-NIGHT

WHEN the bright lamp is carried in,
The sunless hours again begin;
O'er all without, in field and lane,
The haunted night returns again.

Now we behold the embers flee
About the firelit hearth; and see
Our faces painted as we pass,
Like pictures, on the window-glass.

Must we to bed indeed? Well then,
Let us arise and go like men,
And face with an undaunted tread
The long black passage up to bed.

Farewell, O brother, sister, sire!
O pleasant party round the fire!
The songs you sing, the tales you tell,
Till far to-morrow, fare ye well!

2. SHADOW MARCH

All round the house is the jet-black night;
It stares through the window-pane;
It crawls in the corners, hiding from the light,
And it moves with the moving flame.

Now my little heart goes a-beating like a drum,
With the breath of the Bogie in my hair;
And all round the candle the crooked shadows come
And go marching along up the stair.

The shadow of the balusters, the shadow of the lamp,
The shadow of the child that goes to bed—
All the wicked shadows coming, tramp, tramp, tramp,
With the black night overhead.

3. IN PORT

Last, to the chamber where I lie
My fearful footsteps patter nigh,
And come from out the cold and gloom
Into my warm and cheerful room.

There, safe arrived, we turn about
To keep the coming shadows out,
And close the happy door at last
On all the perils that we past.

Then, when mamma goes by to bed,
She shall come in with tiptoe tread,
And see me lying warm and fast
And in the Land of Nod at last.

THE CHILD ALONE

I

THE UNSEEN PLAYMATE

WHEN children are playing alone on the green,
In comes the playmate that never was seen.
When children are happy and lonely and good,
The Friend of the Children comes out of the wood.

Nobody heard him and nobody saw,
His is a picture you never could draw,
But he's sure to be present, abroad or at home,
When children are happy and playing alone.

He lies in the laurels, he runs on the grass,
He sings when you tinkle the musical glass;
Whene'er you are happy and cannot tell why,
The Friend of the Children is sure to be by!

He loves to be little, he hates to be big,
'Tis he that inhabits the caves that you dig;
'Tis he when you play with your soldiers of tin
That sides with the Frenchmen and never can win.

'Tis he when at night you go off to your bed,
Bids you go to your sleep and not trouble your head;
For wherever they're lying, in cupboard or shelf,
'Tis he will take care of your playthings himself!

II

MY SHIP AND I

O rr's I that am the captain of a tidy little ship,
Of a ship that goes a-sailing on the pond;
And my ship it keeps a-turning all around and all about;
But when I'm a little older, I shall find the secret out
How to send my vessel sailing on beyond.

For I mean to grow as little as the dolly at the helm,
And the dolly I intend to come alive;
And with him beside to help me, it's a-sailing I shall go,
It's a-sailing on the water, where the jolly breezes blow
And the vessel goes a divie-divie-dive.

O it's then you'll see me sailing through the rushes and the
reeds,
And you'll hear the water singing at the prow;
For beside the dolly sailor I'm to voyage and explore,
To land upon the island where no dolly was before,
And to fire the penny cannon in the bow.

III

MY KINGDOM

Down by a shining water well
I found a very little dell,
 No higher than my head.
The heather and the gorse about
In summer bloom were coming out,
 Some yellow and some red.

I called the little pool a sea;
The little hills were big to me;
 For I am very small.
I made a boat, I made a town,
I searched the caverns up and down,
 And named them one and all.

And all about was mine, I said,
The little sparrows overhead,
 The little minnows too.
This was the world and I was king;
For me the bees came by to sing,
 For me the swallows flew.

I played there were no deeper seas,
Nor any wider plains than these,
 Nor other kings than me.
At last I heard my mother call
Out from the house at evenfall,
 To call me home to tea.

And I must rise and leave my dell,
And leave my dimpled water well,
 And leave my heather blooms.
Alas! and as my home I neared
How very big my nurse appeared,
 How great and cool the rooms!

I V

PICTURE BOOKS IN WINTER

SUMMER fading, winter comes—
Frosty mornings, tingling thumbs,
Window robins, winter rooks,
And the picture story-books.

Water now is turned to stone
Nurse and I can walk upon;
Still we find the flowing brooks
In the picture story-books.

All the pretty things put by,
Wait upon the children's eye,
Sheep and shepherds, trees and crooks,
In the picture story-books.

We may see how all things are,
Seas and cities, near and far,
And the flying fairies' looks,
In the picture story-books.

How am I to sing your praise,
Happy chimney-corner days,
Sitting safe in nursery nooks,
Reading picture story-books?

V

MY TREASURES

THESE nuts that I keep in the back of the nest
Where all my lead soldiers are lying at rest,
Were gathered in autumn by nursie and me
In a wood with a well by the side of the sea.

This whistle we made (and how clearly it sounds!)
By the side of a field at the end of the grounds.
Of a branch of a plane, with a knife of my own,
It was nursie who made it, and nursie alone!

The stone, with the white and the yellow and gray,
We discovered I cannot tell *how* far away;
And I carried it back, although weary and cold,
For though father denies it, I'm sure it is gold.

But of all of my treasures the last is the king,
For there's very few children possess such a *thing*;
And that is a chisel, both handle and blade,
Which a man who was really a carpenter made.

VI

BLOCK CITY

WHAT are you able to build with your blocks?
Castles and palaces, temples and docks.
Rain may keep raining, and others go roam,
But I can be happy and building at home.

Let the sofa be mountains, the carpet be sea,
There I'll establish a city for me:
A kirk and a mill and a palace beside,
And a harbor as well where my vessels may ride.

Great is the palace with pillar and wall,
A sort of a tower on the top of it all,
And steps coming down in an orderly way,
To where my toy vessels lie safe in the bay.

This one is sailing and that one is moored:
Hark to the song of the sailors on board!
And see on the steps of my palace the kings
Coming and going with presents and things!

Now I have done with it, down let it go!
All in a moment the town is laid low.
Block upon block lying scattered and free,
What is there left of my town by the sea?

Yet as I saw it, I see it again,
The kirk and the palace, the ships and the men,
And as long as I live and wher'er I may be,
I'll always remember my town by the sea.

VII

THE LAND OF STORY BOOKS

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl
All in the dark along the wall,
And follow round the forest track
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods,
These are my starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away
As if in firelit camp they lay,
And I, like to an Indian scout,
Around their party prowled about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of Story-books.

VIII

ARMIES IN THE FIRE

THE lamps now glitter down the street;
Faintly sound the falling feet;
And the blue even slowly falls
About the garden trees and walls.

Now in the falling of the gloom
The red fire paints the empty room:
And warmly on the roof it looks,
And flickers on the backs of books.

Armies march by tower and spire
Of cities blazing, in the fire;—
Till as I gaze with staring eyes,
The armies fade, the luster dies.

Then once again the glow returns;
Again the phantom city burns;
And down the red-hot valley, lo!
The phantom armies marching go!

Blinking embers, tell me true
Where are those armies marching to.
And what the burning city is
That crumbles in your furnaces!

IX

THE LITTLE LAND

WHEN at home alone I sit
And am very tired of it,
I have just to shut my eyes
To go sailing through the skies—
To go sailing far away
To the pleasant Land of Play;
To the fairy land afar
Where the Little People are;
Where the clover-tops are trees,
And the rain-pools are the seas,
And the leaves like little ships
Sail about on tiny trips;
And above the daisy tree
 Through the grasses
High o'erhead the Bumble Bee
 Hums and passes.

In that forest to and fro
I can wander, I can go;
See the spider and the fly,
And the ants go marching by
Carrying parcels with their feet
Down the green and grassy street.
I can in the sorrel sit
Where the ladybird alit.
I can climb the jointed grass;
 And on high
See the greater swallows pass
 In the sky,
And the round sun rolling by
Heeding no such things as I.

A CHILD'S GARDEN OF VERSES

Through that forest I can pass
Till, as in a looking-glass,
Humming fly and daisy tree
And my tiny self I see,
Painted very clear and neat
On the rain-pool at my feet.
Should a leaflet come to land
Drifting near to where I stand,
Straight I'll board that tiny boat
Round the rain-pool sea to float.

Little thoughtful creatures sit
On the grassy coasts of it;
Little things with lovely eyes
See me sailing with surprise.
Some are clad in armor green—
(These have sure to battle been!)—
Some are pied with every hue,
Black and crimson, gold and blue;
Some have wings and swift are gone;—
But they all look kindly on.

When my eyes I once again
Open, and see all things plain:
High bare walls, great bare floor;
Great big knobs on drawer and door;
Great big people perched on chairs,
Stitching tucks and mending tears,
Each a hill that I could climb,
And talking nonsense all the time—

O dear me,

That I could be

A sailor on the rain-pool sea,
A climber in the clover tree,
And just come back, a sleepy-head,
Late at night to go to bed.

GARDEN DAYS

NIGHT AND DAY

WHEN the golden day is done,
Through the closing portal,
Child and garden, flower and sun,
Vanish all things mortal.

As the blinding shadows fall,
As the rays diminish,
Under evening's cloak, they all
Roll away and vanish.

Garden darkened, daisy shut,
Child in bed, they slumber—
Glow-worm in the highway rut,
Mice among the lumber.

In the darkness houses shine,
Parents move with candles;
Till on all the night divine
Turns the bedroom handles.

Till at last the day begins
In the east a-breaking,
In the hedges and the whins
Sleeping birds a-waking.

In the darkness shapes of things,
Houses, trees, and hedges,
Clearer grow: and sparrows' wings
Beat on window ledges.

These shall wake the yawning maid;
She the door shall open—
Finding dew on garden glade
And the morning broken.

There my garden grows again
Green and rosy painted,
As at eve behind the pane
From my eyes it fainted.

Just as it was shut away,
Toy-like in the even,
Here I see it glow with day
Under glowing heaven.

Every path and every plot,
Every bush of roses,
Every blue forget-me-not
Where the dew reposes,

“Up!” they cry, “the day is come
On the smiling valleys:
We have beat the morning drum;
Playmate, join your allies!”

II

NEST EGGS

BIRDS all the sunny day
Flutter and quarrel
Here in the arbor-like
Tent of the laurel.

Here in the fork
The brown nest is seated;
Four little blue eggs
The mother keeps heated.

While we stand watching her,
Staring like gabies,
Safe in each egg are the
Bird's little babies.

Soon the frail eggs they shall
Chip, and upspringing
Make all the April woods
Merry with singing.

Younger than we are,
O children, and frailer,
Soon in blue air they'll be,
Singer and sailor.

We so much older,
Taller and stronger,
We shall look down on the
Birdies no longer.

They shall go flying
With musical speeches
High overhead in the
Tops of the beeches.

In spite of our wisdom
And sensible talking,
We on our feet must go
Plodding and walking.

III

THE FLOWERS

ALL the names I know from nurse:
Gardener's garters, Shepherd's purse,
Bachelor's buttons, Lady's smock,
And the Lady Hollyhock.

Fairy places, fairy things,
Fairy woods where the wild bee wings,
Tiny trees for tiny dames—
These must all be fairy names!

Tiny woods below whose boughs
Shady fairies weave a house;
Tiny tree-tops, rose or thyme,
Where the braver fairies climb!

Fair are grown-up people's trees,
But the fairest woods are these;
Where if I were not so tall,
I should live for good and all.

I V

SUMMER SUN

GREAT is the sun, and wide he goes
Through empty heaven without repose;
And in the blue and glowing days
More thick than rain he showers his rays.

Though closer still the blinds we pull
To keep the shady parlor cool,
Yet he will find a chink or two
To slip his golden fingers through.

The dusty attic, spider-clad,
He through the key-hole maketh glad;
And through the broken edge of tiles,
Into the laddered hayloft smiles.

Meantime his golden face around
He bares to all the garden ground,
And sheds a warm and glittering look
Among the ivy's inmost nook.

Above the hills, along the blue,
Round the bright air with footing true,
To please the child, to paint the rose,
The gardener of the World, he goes.

v

THE DUMB SOLDIER

WHEN the grass was closely mown,
Walking on the lawn alone,
In the turf a hole I found
And hid a soldier underground.

Spring and daisies came apace;
Grasses hide my hiding-place;
Grasses run like a green sea
O'er the lawn up to my knee.

Under grass alone he lies,
Looking up with leaden eyes,
Scarlet coat and pointed gun,
To the stars and to the sun.

When the grass is ripe like grain,
When the scythe is stoned again,
When the lawn is shaven clear,
Then my hole shall reappear.

I shall find him, never fear,
I shall find my grenadier;
But for all that's gone and come,
I shall find my soldier dumb.

He has lived, a little thing,
In the grassy woods of spring;
Done, if he could tell me true
Just as I should like to do.

He has seen the starry hours
And the springing of the flowers;
And the fairy things that pass
In the forests of the grass.

In the silence he has heard
Talking bee and ladybird,
And the butterfly has flown,
O'er him as he lay alone.

Not a word will he disclose,
Not a word of all he knows.
I must lay him on the shelf,
And make up the tale myself.

VI

AUTUMN FIRES

In the other gardens
And all up the vale,
From the autumn bonfires
See the smoke trail

Pleasant summer over
And all the summer flowers,
The red fire blazes,
The gray smoke towers.

Sing a song of seasons!
Something bright in all!
Flowers in the summer,
Fires in the fall!

VII

THE GARDENER

THE gardener does not love to talk,
He makes me keep the gravel walk;
And when he puts his tools away,
He locks the door and takes the key.

Away behind the currant row
Where no one else but cook may go,
Far in the plots, I see him dig,
Old and serious, brown and big.

He digs the flowers, green, red, and blue,
Nor wishes to be spoken to.
He digs the flowers and cuts the hay,
And never seems to want to play.

Silly gardener! summer goes,
And winter comes with pinching toes.
When in the garden bare and brown
You must lay your barrow down.

Well now, and while the summer stays,
To profit by these garden days,
O how much wiser you would be
To play at Indian wars with me!

VIII

HISTORICAL ASSOCIATIONS

DEAR Uncle Jim, this garden ground
That now you smoke your pipe around,
Has seen immortal actions done
And valiant battles lost and won.

Here we had best on tip-toe tread,
While I for safety march ahead,
For this is that enchanted ground
Where all who loiter slumber sound.

Here is the sea, here is the sand,
Here is simple Shepherd's Land,
Here are the fairy hollyhocks,
And there are Ali Baba's rocks.

But yonder, seel apart and high,
Frozen Siberia lies; where I,
With Robert Bruce and William Tell,
Was bound by an enchanter's spell.

There, then, awhile in chains we lay,
In wintry dungeons, far from day;
But ris'n at length, with might and main,
Our iron fetters burst in twain.

Then all the horns were blown in town;
And to the ramparts clanging down,
All the giants leaped to horse
And charged behind us through the gorse.

On we rode, the others and I,
Over the mountains blue, and by
The Silver River, the sounding sea,
And the robber woods of Tartary.

A thousand miles we galloped fast,
And down the witches' lane we passed,
And rode again, with brandished sword,
Up to the middle, through the ford.

Last we drew rein—a weary three—
Upon the lawn, in time for tea,
And from our steeds alighted down
Before the gates of Babylon.

ENVOYS

I

TO WILLIE AND HENRIETTA

If two may read aright
These rhymes of old delight
And house and garden play,
You two, my cousins, and you only, may.

You in a garden green
With me were king and queen,
Were hunter, soldier, tar,
And all the thousand things that children are.

Now in the elders' seat
We rest with quiet feet,
And from the window-bay
We watch the children, our successors, play.

"Time was," the golden head
Irrevocably said;
But time which none can bind,
While flowing fast away, leaves love behind.

II

TO MY MOTHER

You too, my mother, read my rhymes
For love of unforgotten times,
And you may chance to hear once more
The little feet along the floor.

III

TO AUNTIE

*Chief of our aunts—not only I,
But all your dozen of nurslings cry—
What did the other children do?
And what were childhood, wanting you?*

IV

TO MINNIE

THE red room with the giant bed
Where none but elders laid their head;
The little room where you and I
Did for a while together lie
And, simple suitor, I your hand
In decent marriage did demand;
The great day nursery, best of all,
With pictures pasted on the wall
And leaves upon the blind—
A pleasant room wherein to wake
And hear the leafy garden shake
And rustle in the wind—
And pleasant there to lie in bed
And see the pictures overhead—

The wars about Sebastopol,
The grinning guns along the wall,
The daring escalade,
The plunging ships, the bleating sheep,
The happy children ankle-deep
And laughing as they wade:
All these are vanished clean away,
And the old manse is changed to-day;
It wears an altered face
And shields a stranger race.

The river, on from mill to mill,
Flows past our childhood's garden still;
But ah! we children nevermore
Shall watch it from the water-door!
Below the yew—it still is there—
Our phantom voices haunt the air
As we were still at play,
And I can hear them call and say:
"How far is it to Babylon?"

Ah, far enough, my dear,
Far, far enough from here—
Yet you have further gone!
"Can I get there by candle-light?"
So goes the old refrain.
I do not know—perchance you might—
But only, children, hear it right,
Ah, never to return again!
The eternal dawn, beyond a doubt,
Shall break on hill and plain,
And put all stars and candles out,
Ere we be young again.

To you in distant India, these
I send across the seas,

Nor count it far across.
For which of us forgets
The Indian cabinets,
The bones of antelope, the wings of albatross,
The pied and painted birds and beans,
The junks and bangles, beads and screens,
The gods and sacred bells,
And the loud-humming, twisted shells?
The level of the parlor floor
Was honest, homely, Scottish shore;
But when we climbed upon a chair,
Behold the gorgeous East was there!

Be this a fable; and behold
Me in the parlor as of old,
And Minnie just above me set
In the quaint Indian cabinet!
Smiling and kind, you grace a shelf
Too high for me to reach myself.
Reach down a hand, my dear, and take
These rhymes for old acquaintance' sake.

v

TO MY NAME-CHILD

1

SOME day soon this rhyming volume, if you learn with proper
speed,
Little Louis Sanchez, will be given you to read.
Then shall you discover, that your name was printed down
By the English printers, long before, in London town.
In the great and busy city where the East and West are met,
All the little English letters did the English printer set;
While you thought of nothing, and were still too young to
play,
Foreign people thought of you in places far away.

Ay, and while you slept, a baby, over all the English lands
Other little children took the volume in their hands;
Other children questioned, in their homes across the seas:
Who was little Louis, won't you tell us, mother, please?

2

Now that you have spelt your lesson, lay it down and go and
play,
Seeking shells and seaweed on the sands of Monterey,
Watching all the mighty whalebones, lying buried by the
breeze,
Tiny sandy-pipers, and the huge Pacific seas.
And remember in your playing, as the sea-fog rolls to you,
Long ere you could read it, how I told you what to do;
And that while you thought of no one, nearly half the world
away
Some one thought of Louis on the beach of Monterey!

VI

TO ANY READER

As from the house your mother sees
You playing round the garden trees,
So you may see, if you will look
Through the windows of this book,
Another child, far, far away,
And in another garden, play.
But do not think you can at all,
By knocking on the window, call
That child to hear you. He intent
Is all on his play-business bent.
He does not hear; he will not look,
Nor yet be lured out of this book.
For, long ago, the truth to say,
He has grown up and gone away,
And it is but a child of air
That lingers in the garden there.

THE SOUTH SEAS

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THE SOUTH SEAS

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EDITORIAL NOTE

THE story of the first edition of *THE SOUTH SEAS* is very interesting. Of the first original edition, 1890, but seven copies passed into circulation, and it is doubtful if they can all be traced. One copy is in the library of George M. Williamson, Esq., and the present edition is a reprint of that. It varies greatly from the edition published in 1896, much matter in the early chapters of the original being suppressed in all the later editions, English or American. Mr. Williamson's copy is from the C. B. Foote collection of *Stevensoniana*, and possesses an added value and interest because of two letters it contains from Edmund Gosse to Mr. Foote telling the story of the edition and the history of the copy in hand. By the courtesy of Mr. Williamson these letters are here given:

29 DELAMERE TERRACE,
WESTBOURNE SQUARE, W,
12, 3, '92.

MY DEAR FOOTE

I am sending you to day a little volume which I hope you will like to add to your collection. It is Stevenson's "South Sea Letters," published in 1890 in an edition of only 22 copies. Of these 15 or so were cut up to be distributed to the newspapers which issued the letters, so that you may safely consider that not more than seven copies are in existence. Or rather, perhaps, eight, for the one I send you was snatched from the cutting up, in the belief that it would become a curiosity, by my poor friend Wolcott Balestier. He gave it to me, and shortly after I had one from R. L. S. himself.

This volume has a special value in that Stevenson has now decided not to bring out this book at all. So that it is not merely a rarity, but indispensable to a Stevenson collection.

I was very much obliged to you for the gift of the "Four Private Libraries." How exquisite are the reproductions in it.

Believe me,

My dear Foote,

Ever Sincerely yours,

EDMUND GOSSE.

29 DELAMERE TERRACE,
WESTBOURNE SQUARE, W.,
18, 10, '96.

MY DEAR FOOTE:

Be reassured about your "South Seas" of 1890. It is quite perfect, as perfect at least as any existing copy. Chapters XVI-XVII-XVIII were never reprinted. So there are no "scraps" to hope for.

I am always looking out for your final desiderata. But the rage of collectors has been pushed to such an excess that no Stevensoniana of real value appears. Your collection must be one of the best in existence. It is far more full than mine. Some day I hope to hear of an "Object of Pity" for you. This and the "South Seas" seem to be the rarest of all his things.

I have just been fitting out my young son of 17, who has a consuming passion for birds and bugs, to join the scientific expedition in the Andes. He started last Friday. Is it not a magnificent thing for a bold lad to spend nine months in the unexplored heart of the Andes? I think how poor dear R. L. S. would have been inspired to celebrate the adventures of "my little pink Gosse in a tub" as he called Philip when first he came into the world!

I hope you are well, and fairly happy about your elections.

Yours most truly,

EDMUND GOSSE.

THE SOUTH SEAS

THE MARQUESAS

CHAPTER I

AN ISLAND LANDFALL

FOR nearly ten years my health had been declining; and for some while before I set forth upon my voyage, I believed I was come to the afterpiece of life, and had only the nurse and undertaker to expect. It was suggested that I should try the South Seas; and I was not unwilling to visit like a ghost, and be carried like a bale, among scenes that had attracted me in youth and health. I chartered accordingly Dr. Merrit's schooner yacht, the *Casco*, seventy-four tons register; sailed from San Francisco towards the end of June, 1888, visited the Eastern Islands, and was left early the next year at Honolulu. Hence, lacking courage to return to my old life of the house and sick-room, I set forth to leeward in a trading schooner, the *Equator*, of a little over seventy tons, spent four months among the atolls of the Gilbert group, and reached Samoa towards the close of '89. By that time, gratitude and habit were beginning to attach me to the islands; I had gained a competency of strength, I had made friends; I had learned new interests; the time of my voyages had passed like days in fairyland; and I decided to remain. I begin to prepare these pages at sea, on a third cruise, in the trading

steamer *Janet Nicoll*. If more days are granted me, they shall be passed where I have found life most pleasant and man most interesting; the axes of my black boys are already clearing the foundations of my future house; and I must learn to address readers from the uttermost parts of the sea.

That I should thus have reversed the verdict of Lord Tennyson's hero is less eccentric than appears. Few men who come to the islands leave them; they grow grey where they alighted; the palm shades and the trade-wind fan them till they die, perhaps cherishing to the last the fancy of a visit home, which is rarely made, more rarely enjoyed, and yet more rarely repeated. No part of the world exerts the same attractive power upon the visitor, and the task before me is to communicate to fireside travellers some sense of its seduction, and to describe the life, at sea and ashore, of many hundred thousand persons, some of our own blood and language, all our contemporaries, and yet as remote in thought and habit as Rob Roy or Barbarossa, the Apostles or the Cæsars.

The first experience can never be repeated. The first love, the first sunrise, the first South Sea island are memories apart and touched a virginity of sense. On the 28th of July, 1888, the moon was an hour down by four in the morning. In the east a radiating centre of brightness told of the day; and beneath, on the skyline, the morning bank was already building, black as ink. We have all read of the swiftness of the day's coming and departure in low latitudes; it is a point on which the scientific and the sentimental tourist are at one, and has inspired some tasteful poetry. The period certainly varies with the season; but here is one case exactly noted. Although the dawn was thus preparing by four, the sun was not up till six; and it was half-past five before we could distinguish our expected islands from the clouds on the horizon. Eight degrees south, and the day two hours a-coming. The interval was passed on deck in the silence of expectation, the custom-

ary thrill of landfall heightened by the strangeness of the shores that we were then approaching. Slowly they took shape in the attenuating darkness. Uahuna, piling up to a truncated summit, appeared the first upon the starboard bow; almost abeam arose our destination, Nukahiva, whelmed in cloud; and betwixt and to the southward, the first rays of the sun displayed the needles of Uapu. These pricked about the line of the horizon; like the pinnacles of some ornate and monstrous church, they stood there, in the sparkling brightness of the morning, the fit sign-board of a world of wonders.

Not one soul aboard the *Casco* had set foot upon the islands or knew, except by accident, one word of any of the island tongues; and it was with something perhaps of the same anxious pleasure as thrilled the bosom of discoverers that we drew near these problematic shores. The land heaved up in peaks and rising vales; it fell in cliffs and buttresses; its colour ran through fifty modulations in a scale of pearl and rose and olive; and it was crowned above by opalescent clouds. The suffusion of vague hues deceived the eye; the shadows of clouds were confounded with the articulations of the mountain; and the isle and its unsubstantial canopy rose and shimmered before us like a single mass. There was no beacon, no smoke of towns to be expected, no plying pilot. Somewhere, in that pale phantasmagoria of cliff and cloud, our haven lay concealed; and somewhere to the east of it—the only sea-mark given—a certain headland, known indifferently as Cape Adam and Eve, or Cape Jack and Jane, and distinguished by two colossal figures, the gross statuary of nature. These we were to find; for these we craned and stared, focussed glasses, and wrangled over charts; and the sun was overhead and the land close ahead before we found them. To a ship approaching, like the *Casco*, from the north they proved indeed the least conspicuous features of a striking coast; the surf flying high above its base; strange, austere, and feathered mountains rising

behind; and Jack and Jane, or Adam and Eve, impending like a pair of warts above the breakers.

Thence we bore away along shore. On our port beam we might hear the explosions of the surf; a few birds flew fishing under the prow; there was no other sound or mark of life, whether of man or beast, in all that quarter of the island. Winged by her own impetus and the dying breeze, the *Casco* skimmed under cliffs, opened out a cove, showed us a beach and some green trees, and flitted by again, bowing to the swell. The trees, from our distance, might have been hazel; the beach might have been in Europe; the mountain forms behind modelled a little from the Alps, and the forest which clustered on their ramparts a growth no more considerable than our Scottish heath. Again the cliff yawned, but now with a deeper entry; and the *Casco*, hauling her wind, began to slide into the bay of Anaho. The cocoa palm, that giraffe of vegetables, so graceful, so ungainly, to the European eye so foreign, was to be seen crowding on the beach, and climbing and fringing the steep sides of mountains. Rude and bare hills embraced the inlet upon either hand; it was enclosed to the landward by a bulk of shattered mountains. In every crevice of that barrier the forest harboured, roosting and nesting there like birds about a ruin; and far above, it greened and roughened the razor edges of the summit.

Under the eastern shore, our schooner, now bereft of any breeze, continued to creep in: the smart creature, when once under way, appearing motive in herself. From close aboard arose the bleating of young lambs; a bird sang in the hillside; the scent of the land and of a hundred fruits or flowers flowed forth to meet us; and, presently, a house or two appeared, standing high on the ankles of the hills, and one of these surrounded with what seemed a garden. These conspicuous habitations, that patch of culture, had we but known it, were a mark of the passage of whites; and we might have approached

a hundred islands and not found their parallel. It was longer ere we spied the native village, standing (in the universal fashion) close upon a curve of beach, close under a grove of palms; the sea in front growling and whitening on a concave arc of reef. For the cocoa tree and the island man are both lovers and neighbours of the surf. "The coral waxes, the palm grows, but man departs," says the sad Tahitian proverb; but they are all three, so long as they endure, co-haunters of the beach. The mark of anchorage was a blow-hole in the rocks, near the south-easterly corner of the bay. Punctually to our use, the blow-hole spouted; the schooner turned upon her heel; the anchor plunged. It was a small sound, a great event; my soul went down with these moorings whence no windlass may extract nor any diver fish it up; and I, and some part of my ship's company, were from that hour the bondslaves of the isles of Vivien.

Before yet the anchor plunged a canoe was already paddling from the hamlet. It contained two men: one white, one brown and tattooed across the face with bands of blue, both in immaculate white European clothes: the resident trader, Mr. Regler, and the native chief, Taipi-Kikino. "Captain, is it permitted to come on board?" were the first words we heard among the islands. Canoe followed canoe till the ship swarmed with stalwart, six-foot men in every stage of undress; some in a shirt, some in a loin-cloth, one in a handkerchief imperfectly adjusted; some, and these the more considerable, tattooed from head to foot in awful patterns; some barbarous and knived: one, who sticks in my memory as something bestial, squatting on his hams in a canoe, sucking an orange and spitting it out again to alternate sides with ape-like vivacity—all talking, and we could not understand one word; all trying to trade with us who had no thought of trading, or offering us island curios at prices palpably absurd. There was no word of welcome; no show of civility; no hand extended save that of the chief and Mr. Regler. As we still continued to refuse the proffered arti-

cles, complaint ran high and rude; and one, the jester of the party, railed upon our meanness amid jeering laughter. Amongst other angry pleasantries—"Here is a mighty fine ship," said he, "to have no money on board!" I own I was inspired with sensible repugnance; even with alarm. The ship was manifestly in their power; we had women on board; I knew nothing of my guests beyond the fact that they were cannibals; the Directory (my only guide) was full of timid cautions; and as for the trader, whose presence might else have reassured me, were not whites in the Pacific the usual instigators and accomplices of native outrage? When he reads this confession, our kind friend, Mr. Regler, can afford to smile.

Later in the day, as I sat writing up my journal, the cabin was filled from end to end with Marquesans: three brown-skinned generations, squatted cross-legged upon the floor, and regarding me in silence with embarrassing eyes. The eyes of all Polynesians are large, luminous, and melting; they are like the eyes of animals and some Italians. The Romans knew that look, and had a word for it: *oculi putres*, they said—eyes rancid with expression. A kind of despair came over me, to sit there helpless under all these staring orbs, and be thus blocked in a corner of my cabin by this speechless crowd: and a kind of rage to think they were beyond the reach of articulate communication, like furred animals, or folk born deaf, or the dwellers of some alien planet.

To cross the channel is, for a boy of twelve, to change heavens; to cross the Atlantic, for a man of twenty-four, is hardly to modify his diet. But I was now escaped out of the shadow of the Roman empire, under whose toppling monuments we were all cradled, whose laws and letters are on every hand of us, constraining and preventing. I was now to see what men might be whose fathers had never studied Virgil, had never been conquered by Cæsar, and never been ruled by the wisdom of Gaius or Papinian. By the same step, I had journeyed forth out of that comfortable zone of kindred lan-

guages, where the curse of Babel is so easy to be remedied; and my new fellow-creatures sat before me dumb like images. Methought, in my travels, all human relation was to be excluded; and when I returned home (for in those days I still projected my return) I should have but dipped into a picture book without a text. Nay, and I even questioned if my travels should be much prolonged; perhaps they were destined to a speedy end; perhaps my subsequent friend, Kauanui, whom I remarked there, sitting silent with the rest, for a man of some authority, might leap from his hams with an ear-splitting signal, the ship be carried at a rush, and the ship's company butchered for the table.

There could be nothing more natural than these apprehensions, nor anything more groundless. In my experience of the islands, I had never again so menacing a reception; were I to meet with such to-day, I should be more alarmed and tenfold more surprised. The majority of Polynesians are easy folk to get in touch with, frank, fond of notice, greedy of the least affection, like amiable, fawning dogs; and even with the marquesans, so recently and so imperfectly redeemed from a blood-boltered barbarism, all were to become our intimates, and one, at least, was to mourn sincerely our departure.

CHAPTER II

MAKING FRIENDS

THE impediment of tongues was one that I particularly over-estimated. The languages of Polynesia are easy to smatter, though hard to speak with elegance. And they are extremely similar, so that a person who has a tincture of one or two may risk, not without hope, an attempt upon the others.

The most odd and obvious variation is in the consonants. T and K, R and L, are interchanged in different dialects; so is the group F, H, V, W or WH; and the process by which the difference arose is still to be observed in operation. The islands are subject to epidemic tricks of speech, such as we are accustomed to in Europe. It is not long since all fashionable France adopted the burr, all fashionable England lisped, or all unfashionable London sounded V for W. In Europe these epidemics come and go, so that already, in the earlier novels of Bulwer-Lytton, their traces make us stare. In the islands, where all the world is "in society," and the whole population adopts at the same moment the same novelty, the consequence is more enduring. In this way, within the last half century, K has driven T out of Hawaii, and within the last few years, the same deformation has involved the beautiful language of Samoa. T is now rarely sounded there except in set orations; and so much confusion reigns that I have heard a Samoan pastor say "Kupu" and "Atua" in the same clause of a prayer. The K is no new sound in the Samoan language; it was once common. Fashion expelled, and now fashion reinstates, it, like exiles after an amnesty. And, once more like the exiles, it returns to find its old seat occupied by others, and to fill new

positions. The place of the old K, once so carefully intruded, is still marked by the apostrophe or so-called catch; while the new K, now so wantonly reimported, usurps the part of T. It should be borne in mind that this latter fashion started after the language was already written and printed and assiduously read, and that it has been and still is, steadily resisted by the mission, the central educating body. How much more swiftly must similar whims and mimicries have defaced and divided the dialects of a bookless antiquity. And accordingly, when we look to Melanesia, we find the speech of the same island is infinitely broken up. In the small isle of Tana, Mr. F. A. Campbell counts no fewer than six languages; and on New Caledonia I was assured there were not less than fifty; the latter figure struck me with incredulity. Mr. Gallet (who gave it me for a round number) immediately called into the office one of his native assistants, asked the lad what languages he could understand and which he could not, and as each was named, showed me its territory on the map. The boy spoke three; he mentioned (I think) four of which he was quite ignorant; and they were all close neighbours in a narrow belt across the island. Mr. Campbell, after chronicling the fact quoted above, goes on to philosophise, "It is a well-known fact," he says, "that if there be no fixed standard"—he refers to the art of writing—"a language will quickly alter; and that if, under these circumstances, people originally speaking the same language be separated and kept apart, and opposed to each other in war and stratagem, their language will develop into different dialects, and become so different as to entitle them to be called different languages." I quote these words because they appear so conclusive, and because they are seemingly quite true for Melanesia. How then to explain the contrary experience of the Polynesians? These are spread over a great field of ocean, from north to south, and from west to east. Intercourse had long ceased between nearly all the groups. On the same island, in the Marquesas, every glen was

in perpetual cannibal warfare with its neighbours. And yet to-day, from the extreme north to the extreme south, the language is probably not so different as Breton is from Welsh; and the Polynesian, landing on any isle within these broad bounds, will be readily understood in almost all essentials.

And again, not only is Polynesian easy to smatter, but interpreters abound. Missionaries, traders, and broken white folk living on the bounty of the natives, are to be found in almost every isle and hamlet; and even where these are unserviceable, the natives themselves have often scraped up a little English, and in the French zone (though far less commonly) a little French-English, or an efficient pidgin, what is called to the westward "Beach-la-Mar," comes easy to the Polynesian; it is now taught, besides, in the schools of Hawaii; and from the multiplicity of British ships, and the nearness of the States on the one hand and the colonies on the other, it may be called, and will almost certainly become, the tongue of the Pacific. I will instance a few examples. I met in Majuro a Marshall Island boy who spoke excellent English; this he had learned in the German firm in Jaluit, yet did not speak one word of German. I heard from a gendarme who had taught school in Rapa-iti that while the children had the utmost difficulty or reluctance to learn French, they picked up English on the wayside, and as if by accident. On one of the most out-of-the-way atolls in the Carolines, my friend Mr. Benjamin Herd was amazed to find the lads playing cricket on the beach and talking English; and it was in English that the crew of the *Janet Nicoll*, a set of black boys from different Melanesian islands, communicated with other natives throughout the cruise, transmitted orders, and sometimes jested together on the fore-hatch. But what struck me perhaps most of all was a word I heard on the verandah of the Tribunal at Noumea. A case had just been heard—a trial for infanticide against an ape-like native woman; and the audience were smoking cigarettes as they awaited the verdict. An anxious, amiable French

lady, not far from tears, was eager for acquittal, and declared she would engage the prisoner to be her children's nurse. The bystanders exclaimed at the proposal; the woman was a savage, said they, and spoke no language. "*Mais, vous savez,*" objected the fair sentimentalist; "*ils apprennent si vite l'Anglais!*"

But to be able to speak to people is not all. And in the first stage of my relations with natives I was helped by two things. To begin with, I was the showman of the *Casco*. She, her fine lines, tall spars, and snowy decks, the crimson fittings of the saloon, and the white, the gilt, and the repeating mirrors of the tiny cabin, brought us a hundred visitors. The men fathomed out her dimensions with their arms, as their fathers fathomed out the ships of Cook; the women declared the cabins more lovely than a church; bouncing Junos were never weary of sitting in the chairs and contemplating in the glass their own bland images; and I have seen one lady strip up her dress, and with cries of wonder and delight, rub herself bare-breached upon the velvet cushions. Biscuit, jam, and syrup was the entertainment; and as in European parlours, the photograph album went the round. This sober gallery, their everyday costumes and physiognomies, had become transformed, in three weeks' sailing, into things wonderful and rich and foreign; alien faces, barbaric dresses, they were now beheld and fingered, in the swerving cabin, with innocent excitement and surprise. Her Majesty was often recognised, and I have seen French subjects kiss her photograph; Captain Speedy—in an Abyssinian war-dress, supposed to be the uniform of the British army—met with much acceptance; and the effigies of Mr. Andrew Lang were admired in the Marquesas. There is the place for him to go when he shall be weary of Middlesex and Homer.

It was perhaps yet more important that I had enjoyed in my youth some knowledge of our Scots folk of the Highlands and the Islands. Not much beyond a century has passed since

these were in the same convulsive and transitionary state as the Marquesans of to-day. In both cases, an alien authority enforced, the clans disarmed, the chiefs deposed, new customs introduced, and chiefly that fashion of regarding money as the means and object of existence. The commercial age, in each, succeeding at a bound to an age of war abroad and patriarchal communism at home. In one the cherished practice of tattooing, in the other a cherished costume, proscribed. In each a main luxury cut off: beef driven under cloud of night from Lowland pastures, denied to the meat-loving Highlander; long-pig, pirated from the next village, to the man-eating Kanaka. The grumbling, the secret ferment, the fears and resentments, the alarms and sudden councils of Marquesan chiefs, reminded me continually of the days of Lovat and Struan. Hospitality, tact, natural fine manners, and a touchy punctilio, are common to both races: common to both tongues, the trick of dropping medial consonants. Here is a table of two wide-spread Polynesian words:—

	<i>House.</i>	<i>Love.*</i>
* Where that word is used as a salutation I give that form.		
New Zealand	FARE	AROHA
Tahitian	WHERE	
Samoan	FALE	TALOFA
Manihiki	FALE	ALOHO
Hawaiian	IALE	ALOHA
Marquesan	HA'E	KAOHA

The elision of medial consonants, so marked in these Marquesan instances, is no less common both in Gaelic and the Lowland Scots. Stranger still, that prevalent Polynesian sound, the so-called catch, written with an apostrophe, and often or always the gravestone of a perished consonant, is too heard in Scotland to this day. When a Scot pronounces water, better, or bottle—*wa'er*, *be'er*, or *bo'le*—the sound is precisely that of the catch; and I think we may go beyond, and say, that if such a population could be isolated, and this mispronunciation

should become the rule, it might prove the first stage of transition from *t* to *k*, which is the disease of Polynesian languages. The tendency of the Marquesans, however, is to urge against consonants, or at least on the very common letter *l*, a war of mere extermination. A hiatus is agreeable to any Polynesian ear; the ear even of the stranger soon grows used to these barbaric voids; but only in the Marquesan will you find such names as *Haaii* and *Paaaeua*, when each individual vowel must be separately uttered.

These points of similarity between a South Sea people and some of my own folk at home run much in my head in the islands; and not only incline me to view my fresh acquaintances with favour, but continually modify my judgment. A polite Englishman comes to-day to the Marquesans and is amazed to find the men tattooed; polite Italians came not long ago to England and found our fathers stained with woad; and when I paid the return visit as a little boy, I was highly diverted with the backwardness of Italy: so insecure, so much a matter of the day and hour, is the pre-eminence of race. It was so that I hit upon a means of communication which I recommend to travellers. When I desired any detail of savage custom, or of superstitious belief, I cast back in the story of my fathers, and fished for what I wanted with some trait of equal barbarism: Michael Scott, Lord Derwentwater's head, the second-sight, the Water Kelpie, each of these I have found to be a killing bait; the black bull's head of Stirling procured me the legend of *Rahero*; and what I knew of the Cluny Macphersons, or the Appin Stewarts, enabled me to learn, and helped me to understand, about the *Tevas* of Tahiti. The native was no longer ashamed, his sense of kinship grew warmer, and his lips were opened. It is this sense of kinship that the traveller must rouse and share; or he had better content himself with travels from the blue bed to the brown. And the presence of one Cockney titterer will cause a whole party to walk in clouds of darkness.

The hamlet of Anaho stands on a margin of flat land between the west of the beach and the spring of the impending mountains. A grove of palms, perpetually ruffling its green fans, carpets it (as for a triumph) with fallen branches, and shades it like an arbour. A road runs from end to end of the covert among beds of flowers, the milliner's shop of the community; and here and there, in the grateful twilight, in an air filled with a diversity of scents, and still within hearing of the surf upon the reef, the native houses stand in scattered neighbourhood. The same word, as we have seen, represents in many tongues of Polynesia, with scarce a difference, the abode of man. But although the word be the same, the structure itself continually varies; and the Marquesan, among the most backward and barbarous of islanders, was yet the most commodiously lodged. The grass huts of Hawaii, the birdcage houses of Tahiti, or the open shed, with the crazy Venetian blinds, of the polite Samoan—none of these can be compared with the Marquesan *paepaehae*, or dwelling platform. The *paepae* is an oblong terrace built without cement of black volcanic stone, from twenty to fifty feet in length, raised from four to eight feet from the earth, and accessible by a broad stair. Along the back of this, and coming to about half its width, runs the open front of the house, like a covered gallery: the interior sometimes neat and almost elegant in its bareness, the sleeping space divided off by an end-long coaming, some bright raiment perhaps hanging from a nail, and a lamp and one of White's sewing machines the only marks of civilisation. On the outside, at one end of the terrace, burns the cooking-fire under a shed; at the other there is perhaps a pen for pigs; the remainder is the evening lounge and *al fresco* banquet-hall of the inhabitants. To some houses water is brought down the mountain in bamboo pipes, perforated for the sake of sweetness. With the Highland comparison in my mind, I was struck to remember the sluttish mounds of turf and stone in which I have sat and been entertained in the

Hebrides and the North Islands. Two things, I suppose, explain the contrast. In Scotland wood is rare, and with materials so rude as turf and stone the very hope of neatness is excluded. And in Scotland it is cold. Shelter and a hearth are needs so pressing that a man looks not beyond; he is out all day after a bare bellyful, and at night when he saith, "Aha, it is warm!" he has not appetite for more. Or if for something else, then something higher; a fine school of poetry and song arose in these rough shelters, and an air like "*Lochaber no more*" is an evidence of refinement more convincing, as well as more imperishable, than a palace.

To one such dwelling platform, a considerable troop of relatives and dependents resort. In the hour of the dusk, when the fire blazes, and the scent of the cooked breadfruit fills the air, and perhaps the lamp glints already between the pillars of the house, you shall behold them silently assemble to this meal, men, women and children; and the dogs and pigs frisk together up the terrace stairway, switching rival tails. The strangers from the ship were soon equally welcome: welcome to dip their fingers in the wooden dish, to drink cocoa-nuts, to share the circulating pipe, and to hear and hold high debate about the misdeeds of the French, the Panama Canal, or the geographical position of San Francisco and New Yo'ko. In a Highland hamlet, quite out of reach of any tourist, I have met the same plain and dignified hospitality.

I have mentioned two facts—the distasteful behaviour of our earliest visitors, and the case of the lady who rubbed herself upon the cushions—which would give a very false opinion of Marquesan manners. The great majority of Polynesians are excellently mannered; but the Marquesan stands apart, annoying and attractive, wild, shy and refined. If you make him a present he affects to forget it, and it must be offered him again at his going: a pretty formality I have found nowhere else. A hint will get rid of any one or any number; they are so fiercely proud and modest; while many of the more lovable but

blunter islanders crowd upon a stranger, and can be no more driven off than flies. A slight or an insult the Marquesan seems never to forget. I was one day talking by the wayside with my friend Hoka, when I perceived his eyes suddenly to flash and his stature to swell. A white horseman was coming down the mountain, and as he passed, and while he paused to exchange salutations with myself, Hoka was still staring and ruffling like a game cock. It was a Corsican who had years before called him *cochin sauvage*—*coçon chauvage*, as Hoka mispronounced it. With people as nice and so touchy, it was scarce to be supposed that our company of greenhorns should not blunder into offences. Hoka, on one of his visits, fell suddenly in a brooding silence, and presently after left the ship with cold formality. When he took me back into favour, he adroitly and pointedly explained the nature of my offence: I had asked him to sell cocoa-nuts; and in Hoka's view articles of food were things that a gentleman should give, not sell; or at least that he should not sell to any friend. On another occasion I gave my boat's crew a luncheon of chocolate and biscuits. I had sinned, I could never learn how, against some point of observance; and though I was drily thanked, my offerings were left upon the beach. But our worst mistake was a slight we put on Toma, Hoka's adoptive father, and in his own eyes the rightful chief of Anaho. In the first place, we did not call upon him, as perhaps we should, in his fine new European house, the only one in the hamlet. In the second when we came ashore upon a visit to his rival, Taipi-Kikino, it was Toma whom we saw standing at the head of the beach, a magnificent figure of a man, magnificently tattooed; and it was of Toma that we asked our question: "Where is the chief?" "What chief?" cried Toma, and turned his back on the blasphemers. Nor did he forgive us. Hoka came and went with us daily; but, alone I believe of all the countryside, neither Toma nor his wife set foot on board the *Casco*. The temptation resisted it is hard for a European to compute.

"The flying city of Laputa" moored for a fortnight in St. James's Park affords but a pale figure of the *Casco* anchored before Anaho; for the Londoner has still his change of pleasures, but the Marquesan passes to his grave through an unbroken uniformity of days.

On the afternoon before it was intended we should sail, a valedictory party came on board: nine of our particular friends equipped with gifts and dressed as for a festival. Hoka, the chief dancer and singer, the greatest dandy of Anaho, and one of the handsomest young fellows in the world—sullen, showy, dramatic, light as a feather, and strong as an ox—it would have been hard, on that occasion, to recognize, as he sat there stooped and silent, his face heavy and grey. It was strange to see the lad so much affected; stranger still to recognise in his last gift one of the curios we had refused on the first day, and to know our friend, so gaily dressed, so plainly moved at our departure, for one of the half-naked crew that had besieged and insulted us on our arrival: strangest of all, perhaps, to find in that carved handle of a fan, the last of those curiosities of the first day which had now all been given to us by their possessors—their chief merchandise, for which they had sought to ransom us as long as we were strangers, which they pressed on us for nothing as soon as we were friends. The last visit was not long protracted. One after another they shook hands and got down into their canoe; when Hoka turned his back immediately upon the ship, so that we saw his face no more. Taipi, on the other hand, remained standing and facing us with gracious valedictory gestures; and when Captain Otis dipped the ensign, the whole party saluted with their hats. This was the farewell; the episode of our visit to Anaho was held concluded; and though the *Casco* remained nearly forty hours at her moorings, not one returned on board, and I am inclined to think they avoided appearing on the beach. This reserve and dignity is the finest trait of the Marquesan.

CHAPTER III

THE MAROON

OF the beauties of Anaho books might be written. I remember waking about three, to find the air temperate and scented. The long swell brimmed into the bay, and seemed to fill it full and then subside. Gently, deeply, and silently the *Casco* rolled; only at times a block piped like a bird. Oceanward, the heaven was bright with stars and the sea with their reflections. If I looked to that side, I might have sung with the Hawaiian poet:

Ua maomao Ka lani, ua Kahaea luna,

Ua pīpī la maka o ka hoku

(The heavens were fair, they stretched above,
Many were the eyes of the stars)

And then I turned shoreward, and high squalls were overhead; the mountains loomed up black; and I could have fancied I had slipped ten thousand miles away and was anchored in a Highland loch; that when the day came, it would show pine, and heather, and green fern, and roofs of turf sending up the smoke of peats; and the alien speech that should next greet my ears must be Gaelic, not Kanaka.

And day, when it came, brought other sights and thoughts. I have watched the morning break in many quarters of the world; it has been certainly one of the chief joys of my existence, and the dawn that I saw with most emotion shone upon the bay of Anaho. The mountains abruptly overhang the port with every variety of surface and of inclination, lawn, and cliff, and forest. Not one of these but wore its proper tint of saffron, of sulphur, of the clove, and of the rose. The lustre

was like that of satin; on the lighter hues there seemed to float an efflorescence; a solemn bloom appeared on the more dark. The light itself was the ordinary light of morning, colourless and clean: and on this ground of jewels, pencilled out the least detail of drawing. Meanwhile, around the hamlet, under the palms, where the blue shadow lingered, the red coals of cocoa husk and the light trails of smoke betrayed the awakening business of the day; along the beach, men and women, lads and lasses, were returning from the bath in bright raiment, red and blue and green, such as we delighted to see in the coloured little pictures of our childhood; and presently the sun had cleared the eastern hill, and the glow of the day was over all.

The glow continued and increased, the business, from the main part, ceased before it had begun. Twice in the day there was a certain stir of shepherding along the seaward hills. At times a canoe went out to fish. At times a woman or two languidly filled a basket in the cotton patch. At times a pipe would sound out of the shadow of a house, ringing the changes on its three notes, with an effect like *Que le jour me dure* repeated endlessly. Or at times, across a corner of the bay, two natives might communicate in the Marquesan manner with conventional whistlings. All else was sleep and silence. The surf broke and shone around the shores; a species of black crane fished in the broken water; the black pigs were continually galloping by on some affair; but the people might never have awaked, or they might all be dead.

My favourite haunt was opposite the hamlet, where was a landing in a cove under a lianaed cliff. The beach was lined with palms and a tree called the burao, something between the fig and mulberry in growth, and bearing a flower like a great yellow poppy with a maroon heart. In places rocks encroached upon the sand; the beach would be all submerged; and the surf would bubble warmly as high as to my knees, and play with cocoa-nut husks as our more homely ocean plays with

wreck and wrack and bottles. As the reflux drew down, marvels of colour and design streamed between my feet; which I would grasp at, miss, or seize: now to find them what they promised, shells to grace a cabinet or be set in gold upon a lady's finger; now to catch only *maya* of coloured sand, pounded fragments and pebbles, that, as soon as they were dry, became as dull and homely as the flints upon a garden path. I have toiled at this childish pleasure for hours in the strong sun, conscious of my incurable ignorance; but too keenly pleased to be ashamed. Meanwhile, the blackbird (or his tropical understudy) would be fluting in the thickets overhead.

A little further, in the turn of the bay, a streamlet trickled in the bottom of a den, thence spilling down a stair of rock into the sea. The draught of air drew down under the foliage in the very bottom of the den, which was a perfect harbour for coolness. In front it stood open on the blue bay and the *Casco* lying there under her awning and her cheerful colours. Overhead was a thatch of buraos, and over these again palms brandished their bright fans, as I have seen a conjurer make himself a halo out of naked swords. For in this spot, over a neck of low land at the foot of the mountains, the trade-wind streams into Anaho bay in a flood of almost constant volume and velocity, and of a heavenly coolness.

It chanced one day that I was ashore in the cove with Mrs. Stevenson and the ship's cook. Except for the *Casco* lying outside, and a crane or two, and the ever-busy wind and sea, the face of the world was of a prehistoric emptiness; life appeared to stand stockstill, and the sense of isolation was profound and refreshing. On a sudden, the trade-wind, coming in a gust over the isthmus, struck and scattered the fans of the palms above the den; and, behold! in two of the tops there sat a native, motionless as an idol and watching us, you would have said, without a wink. The next moment the tree closed, and the glimpse was gone. This discovery of human presences la-

tent overhead in a place where we had supposed ourselves alone, the immobility of our tree-top spies, and the thought that perhaps at all hours we were similarly supervised, struck us with a chill. Talk languished on the beach. As for the cook (whose conscience was not clear), he never afterwards set foot on shore, and twice, when the *Casco* appeared to be driving on the rocks, it was amusing to observe that man's alacrity; death, he was persuaded, awaited him upon the beach. It was more than a year later, in the Gilberts, that the explanation dawned upon myself. The natives were drawing palm-tree wine, a thing forbidden by law; and when the wind thus suddenly revealed them, they were doubtless more troubled than ourselves.

At the top of the den there dwelt an old, melancholy, grizzled man of the name of Tari (Charlie) Coffin. He was a native of Oahu, in the Sandwich Islands; and had gone to sea in his youth in the American whalers; a circumstance to which he owed his name, his English, his down-east twang, and the misfortune of his innocent life. For one captain, sailing out of New Bedford, carried him to Nuka hiva and marooned him there among the cannibals. The motive for this act was inconceivably small; poor Tari's wages, which were thus economised, would scarce have shook the credit of the New Bedford owners. And the act itself was simply murder. Tari's life must have hung in the beginning by a hair. In the grief and terror of that time, it is not unlikely he went mad, an infirmity to which he was still liable; or perhaps a child may have taken a fancy to him and ordained him to be spared. He escaped at least alive, married in the island, and when I knew him was a widower with a married son and a granddaughter. But the thought of Oahu haunted him; its praise was for ever on his lips; he beheld it, looking back, as a place of ceaseless feasting, song and dance; and in his dreams I daresay he revisits it with joy. I wonder what he would think if he could be carried there indeed, and see the modern town of Honolulu brisk

with traffic, and the palace with its guards, and the great hotel, and Mr. Berger's band with their uniforms and outlandish instruments; or what he would think to see the brown faces grown so few and the white so many; and his father's land sold for planting sugar, and his father's house quite perished, or perhaps the last of his people struck leprous and immured between the surf and the cliffs on Molokai? So simply, even in South Sea Islands, and so sadly, the changes come.

Tari was poor, and poorly lodged. His house was a wooden frame, run up by Europeans; it was indeed his official residence, for Tari was the shepherd of the promontory sheep. I can give a perfect inventory of its contents: three kegs, a tin biscuit-box, an iron sauce-pan, several cocoa-shell cups, a lantern, and three bottles, probably containing oil; while the clothes of the family and a few mats were thrown across the open rafters. Upon my first meeting with this exile he had conceived for me one of the baseless island friendships, had given me nuts to drink, and carried me up the den "to see my house": the only entertainment that he had to offer. He liked the "American," he said, and the "Inglistman," but the "Fless-man" was his abhorrence; and he was careful to explain that if he had thought us "Fless," we should have had none of his nuts, and never a sight of his house. His distaste for the French I can partly understand, but not at all his toleration of the Anglo-Saxon. The next day he brought me a pig, and some days later one of our party going ashore found him in act to bring a second. We were still strange to the islands; we were pained by the poor man's generosity which he could ill-afford; and by a natural enough but quite unpardonable blunder, we refused the pig. Had Tari been a Marquesan we should have seen him no more; being what he was, the most mild, long-suffering, melancholy man, he took a revenge a hundred times more painful. Scarce had the canoe with the nine villagers put off from their farewell before the *Casco* was boarded from the other side. It was Tari; coming thus late

because he had no canoe of his own, and had found it hard to borrow one; coming thus solitary (as indeed we always saw him), because he was a stranger in the land, and the dreariest of company. The rest of my family basely fled from the encounter. I must receive our injured friend alone; and the interview must have lasted hard upon an hour, for he was loth to tear himself away. "You go 'way. I see you no more—no, sir!" he lamented; and then looking about him with rueful admiration, "This goodee ship!—no, sir! goodee ship!" he would exclaim; the "no, sir," thrown out sharply through the nose upon a rising inflection, an echo from New Bedford and the fallacious whaler. From these expressions of grief and praise, he would return continually to the case of the rejected pig. "I like give plesent all the same you," he complained; "only got pig: you no take him!" he was a poor man; he had no choice of gifts; he had only a pig, he repeated; and I had refused it. I have rarely been more wretched than to see him sitting there, so old, so grey, so poor, so hardly fortune'd, of so rueful a confidence, and to appreciate, with growing keenness, the affront which I had so innocently dealt him; but it was one of those cases in which speech is vain.

Tari's son was smiling and inert; his daughter-in-law, a girl of sixteen, pretty, gentle, and grave, more intelligent than most Anaho women, and with a fair share of French; his grandchild, a mite of a creature at the breast. I went up the den one day when Tari was from home, and found the son making a cotton sack, and madame suckling mademoiselle. When I sat down with them on the floor, the girl began to question me about England; which I tried to describe, piling the pan and the cocoa shells one upon another to represent the houses, and explaining, as best I was able, and by word and gesture, the over-population, the hunger, and the perpetual toil. "*Pas de cocotiers? pas de popoi?*" she asked. I told her it was too cold, and went through an elaborate performance, shutting out draughts, and crouching over an imaginary

fire, to make sure she understood. But she understood right well; remarked it must be bad for the health, and sat a while gravely reflecting on that picture of unwonted sorrows. I am sure it roused her pity, for it struck in her another thought always uppermost in the Maïquesan bosom; and she began with a smiling sadness, and looking on me out of melancholy eyes, to lament the decease of her own people. "*Ici pas de Kanaques*," said she; and taking the baby from her breast, she held it out to me with both her hands. "*Tenez*—a little baby like this; then dead. All the Kanaques die. Then no more." The smile, and this instancing by the girl-mother of her own tiny flesh and blood, affected me strangely; they spoke so tranquil a despair. Meanwhile the husband smilingly made his sack; and the unconscious babe struggled to reach a pot of raspberry jam, friendship's offering, which I had just brought up the den; and in a perspective of centuries I saw their case as ours, death coming in like a tide, and the day already numbered, when there should be no more Beretani, and no more of any race whatever, and (what oddly touched me) no more literary works and no more readers.

CHAPTER IV

DEATH

THE thought of death, I have said, is uppermost in the mind of the Marquesan. It would be strange if it were otherwise. The race is perhaps the handsomest extant. Six feet is about the middle height of males; they are strongly muscled, free from fat, swift in action, graceful in repose; and the women, though fatter and duller, are still comely animals. To judge by the eye, there is no race more viable; and yet death reaps them with both hands. When Bishop Dordillon first came to Tai-o-hae, he reckoned the inhabitants at many thousands; he was but newly dead, and in the same bay Stanislaô Moanatinî counted on his fingers eight residual natives. Or take the valley of Hapaa, known to readers of Herman Melville under the grotesque misspelling of Hapar. There are but two writers who have touched the South Seas with any genius, both Americans: Melville and Charles Warren Stoddard; and at the christening of the first and greatest, some influential fairy must have been neglected: "He shall be able to see," "He shall be able to tell," "He shall be able to charm," said the friendly godmothers, "But he shall not be able to hear," exclaimed the last. The tribe of Hapaa is said to have numbered some four hundred, when the small pox came and reduced them by one-fourth. Six months later a woman developed tubercular consumption; the disease spread like a fire about the valley, and in less than a year, two survivors, a man and a woman, fled from that new-created solitude. A similar Adam and Eve may some day wither among new races, the tragic residue of Britain. When I first heard this story the

date staggered me; but I am now inclined to think it possible. Early in the year of my visit, for example, or late the year before, a first case of phthisis appeared in a household of seventeen persons, and by the month of August, when the tale was told me, one soul survived, and that was a boy who had been absent at his schooling. And depopulation works both ways, the doors of death being set wide open, and the door of birth almost closed. Thus, in the half-year ending July, 1888, there were twelve deaths and but one birth in the district of the Hatiheu. Seven or eight more deaths were to be looked for in the ordinary course; and M. Aussel, the observant gendarme, knew of but one likely birth. At this rate, it is no matter of surprise if the population in that part should have declined in forty years from six thousand to less than four hundred; which are, once more on the authority of M. Aussel, the estimated figures. And the rate of decline must have even accelerated towards the end.

A good way to appreciate the depopulation is to go by land from Anaho to Hatiheu. The road is good travelling, but cruelly steep. I do not anywhere remember such a sentiment of ascension. We seemed scarce to have passed the deserted house which stands highest in Anaho before we were looking dizzily down upon its roof; the *Casco*, well out in the bay, and rolling for a wager, shrank visibly; and presently through the gap of Tari's isthmus, Ua-huna was seen to hang cloud-like on the horizon. Over the summit, where the wind blew really chill, and whistled in the reed-like grass, and tossed the grassy fell of the pandanus, we stepped suddenly, as through a door, into the next vale and bay of Hatihue. A bowl of mountains encloses it upon three sides. On the fourth this rampart has been bombarded into ruins, runs down to seaward in imminent and shattered crags, and presents the one practicable breach of the blue bay. The interior of this vessel is crowded with lovely and valuable trees, orange, breadfruit, mummy-apple, cocoa, the island chestnut, and fur weeds, the pine and

the banana. Four perennial streams water and keep it green; and along the dell, first of one, then of another of these, the road, for a considerable distance, descends into this fortunate valley. The song of the waters and the familiar disarray of boulders gave us a strong sense of home, which the exotic foliage, the daft-like growth of the pandanus, the buttressed trunk of the banyan, the black pigs galloping in the bush, and the architecture of the native houses dissipated ere it could be enjoyed.

The houses on the Hatiheu side begin high up; higher yet, the more melancholy spectacle of empty paepaes. When a native habitation is deserted, the superstructure—pandanus thatch, wattle, unstable tropical timber—speedily rots, and is speedily scattered by the wind. Only the stones of the terrace endure; nor can any ruin, cairn, or standing stone, or vitrified part present a more stern appearance of antiquity. We must have passed from six to eight of these now houseless platforms. On the main road of the island, where it crosses the valley of Taipi, Mr. Osbourne tells me they are to be reckoned by the dozen; and as the roads have been made long posterior to their erection, perhaps to their desertion, and must simply be regarded as lines drawn at random through the bush, the forest on either hand must be equally filled with these survivals: the gravestones of whole families. Such ruins are tabooed in the strictest sense; no native must approach them; they have become outposts of the kingdom of the grave. It might appear a natural and pious custom in the hundreds who are left, the rearguard of perished thousands, that their feet should leave untrod these hearthstones of their fathers. I believe, in fact, the custom rests on different and more grim conceptions. But the house, the grave, and even the body of the dead, have been always particularly honoured by Marquesans. Until recently the corpse was sometimes kept in the family and daily oiled and sunned, until, by gradual and revolting stages, it dried into a kind of mummy. Offerings are

still laid upon the grave. In Traitor's Bay, Mr. Osbourne saw a man buy a looking-glass to lay upon his son's. And the sentiment against the desecration of tombs, thoughtlessly ruffled in the laying down of the new roads, is a chief ingredient in the native hatred for the French.

The Marquesan beholds with dismay the approaching extinction of his race. The thought of death sits down with him to meat, and rises with him from his bed; he lives and breathes under a shadow of mortality awful to support; and he is so inured to the apprehension that he greets the reality with relief. He does not even seek to support a disappointment; at an affront, at a breach of one of his fleeting and communistic love affairs, he seeks an instant refuge in the grave. Hanging is now the fashion. I heard of three who had hanged themselves in the west end of Hiva-*oa* during the first half of 1888; but though this be a common form of suicide in other parts of the South Seas, I cannot think it will continue popular in the Marquesas. Far more suitable to Marquesan sentiment is the old form of poisoning with the fruit of the *cava*, which offers to the native suicide a cruel but deliberate death, and gives time for those decencies of the last hour, to which he attaches such remarkable importance. The coffin can thus be at hand, the pigs killed, the cry of the mourners sounding already through the house; and then it is, and not before, that the Marquesan is conscious of achievement, his life all rounded in, his robes (like *Cæsar's*) adjusted for the final act. Praise not any man till he is dead, said the ancients; envy not any man till you hear the mourners, might be the Marquesan parody. The coffin, though of late introduction, strangely engages their attention. It is to the mature Marquesan what a watch is to the European schoolboy. For ten years Queen *Vaeehu* had dunned the fathers; at last, but the other day, they let her have her will, gave her her coffin, and the woman's soul is at rest. I was told a droll instance of the force of this preoccupation. The Polynesians are subject to a disease seem-

ingly rather of the will than of the body. I was told the Tahitians have a word for it, *evimatua*, but cannot find it in my dictionary. A gendarme, M. Nouveau, has seen men beginning to succumb to this insubstantial malady, has routed them from their houses, turned them on to do their trick upon the roads, and in two days has seen them cured. But this other remedy is more original: a Marquesan, dying of this discouragement—perhaps I should rather say this acquiescence—has been known, at the fulfilment of his crowning wish, on the mere sight of that desired hermitage, his coffin—to revive, recover, shake off the hand of death, and be restored for years to his occupations—carving tikis let us say, or braiding old men's beards. From all this it may be conceived how easily they meet death when it approaches naturally. I heard one example, grim and picturesque. In the time of the small-pox in Hapaa, an old man was seized with the disease; he had no thought of recovery; had his grave dug by a wayside, and lived in it for near a fortnight, eating, drinking, and smoking with the passers-by, talking mostly of his end, and equally unconcerned for himself and careless of the friends whom he infected.

This proneness to suicide, and loose seat in life, is not peculiar to the Marquesan. What is peculiar is the widespread depression and acceptance of the national end. Pleasures are neglected, the dance languishes, the songs are forgotten. It is true that some, and perhaps too many, of them are proscribed; but many remain, if there were spirit to support or to revive them. At the last feast of the Bastille, Stanislaio Moanatini shed tears when he beheld the inanimate performance of the dancers. When the people sang for us in Anaho, they must apologise for the smallness of their repertory. They were only young folk present, they said, and it was only the old that knew the songs. The whole body of Marquesan poetry and music was being suffered to die out with a single dispirited generation. The full import is apparent only to one ac-

quainted with other Polynesian races; who knows how the Samoan coins a fresh song for every trifling incident, or who has heard (on Penryn, for instance) a band of little stripling maids from eight to twelve keep up their minstrelsy for hours upon a stretch, one song following another without pause. In like manner, the Marquesan, never industrious, begins now to cease altogether from production. The exports of the group decline out of all proportion even with the death-rate of the islanders. "The coral waxes, the palm grows, and man departs," says the Marquesan; and he folds his hands. And surely this is nature. Fond as it may appear, we labour and refrain, not for the rewards of any single life, but with a timid eye upon the lives and memories of our successors; and where no one is to succeed, of his own family, or his own tongue, I doubt whether Rothschilds would make money or Cato practise virtue. It is natural, also, that a temporary stimulus should sometimes rouse the Marquesan from his lethargy. Over all the landward side of Anaho, cotton runs like a wild weed; man or woman, whoever comes to pick it, may earn a dollar in the day; yet when we arrived, the trader's storehouse was entirely empty; and before we left it was near full. So long as the circus was there, so long as the *Casco* was yet anchored in the bay, it behooved every one to make his visit; and to this end every woman must have a new dress, and every man a shirt and trousers. Never before, in Mr. Regler's experience, had they displayed so much activity.

In their despondency there is an element of dread. The fear of ghosts and of the dark is very deeply written in the mind of the Polynesian; not least of the Marquesan. Poor Taipi, the chief of Anaho, was condemned to ride to Hatiheu on a moonless night. He borrowed a lantern, sat a long while nerving himself for the adventure, and when he at last departed, wrung the *Cascos* by the hand as for a final separation. Certain presences, called Vehinehae, frequent and make terrible the nocturnal roadside; I was told by one they were

like so much mist, and as the traveller walked into them dispersed and dissipated; another described them as being shaped like men and having eyes like cats; from none could I obtain the smallest clearness as to what they did, or wherefore they were dreaded. We may be sure at least they represent the dead; for the dead, in the minds of the islanders, are all-pervasive. "When a native says that he is a man," writes Dr. Coddington, "he means that he is a man and not a ghost; not that he is a man and not a beast. The intelligent agents of this world are to his mind the men who are alive, and the ghosts the men who are dead." Dr. Coddington speaks of Melanesia; from what I have learned his words are equally true of the Polynesian. And yet more. Among cannibal Polynesians, a dreadful suspicion rests generally on the dead; and the Marquesans, the greatest cannibals of all, are scarce likely to be free from similar beliefs. I hazard the guess that the Vehine-hae are the hungry spirits of the dead, continuing their life's business of the cannibal ambuscade, and lying everywhere unseen, and eager to devour the living. Another superstition I picked up through the troubled medium of Tari Coffin's English. The dead, he told me, came and danced by night around the paepae of their former family; the family were thereupon overcome by some emotion (but whether of pious sorrow or of fear I could not gather), and must "make a feast," of which fish, pig, and popoi were indispensable ingredients. So far this is clear enough. But, here Tari went on to instance the new house of Toma and the house-warming feast which was just then in preparation as instances in point. Dare we indeed string them together, and add the case of the deserted ruin, as though the dead continually besieged the paepaes of the living; were kept at arm's length, even from the first foundation, only by propitiatory feasts, and so soon as the fire of life went out upon the hearth, swarmed back into possession of their ancient seat?

I speak by guess of these Marquesan superstitions. On the

cannibal ghost I shall return elsewhere with certainty. And it is enough, for the present purpose, to remark that the men of the Marquesas, from whatever reason, fear and shrink from the presence of ghosts. Conceive how this must tell upon the nerves in islands where the number of the dead already so far exceeds that of the living, and the dead multiply and the living dwindle at so swift a rate. Conceive how the remnant huddles about the embers of the fire of life; even as old Red Indians, deserted on the march and in the snow, the kindly tribe all gone, the last flame expiring, and the night around populous with wolves.

CHAPTER V

DEPOPULATION

OVER the whole extent of the South Seas, from one tropic to another, we find traces of a bygone state of overpopulation, when the resources of even a tropical soil were taxed, and even the improvident Polynesian trembled for the future. We may accept some of the ideas of Mr. Darwin's theory of coral islands, and suppose a rise of the sea, or the subsidence of some former continental area, to have driven into the tops of the mountains multitudes of refugees. Or we may suppose, more soberly, a people of sea-rovers, emigrants from a crowded country, to strike upon and settle island after island, and as time went on to multiply exceedingly in their new seats. In either case the end must be the same; soon or late it must grow apparent that the crew are too numerous, and that famine is at hand. The Polynesians met this emergent danger with various expedients of activity and prevention. A way was found to preserve breadfruit by packing it in artificial pits; pits forty feet in depth and of proportionate bore are still to be seen, I am told, in the Marquesas; and yet even these were insufficient for the teeming people, and the annals of the past are gloomy with famine and cannibalism. Among the Hawaiians—a hardier people, in a more exacting climate—agriculture was carried far; the land was irrigated with canals; and the fish-ponds of Molokai prove the number and diligence of the old inhabitants. Meanwhile, over all the island world, abortion and infanticide prevailed. On coral atolls, where the danger was most plainly obvious, these were enforced by law and sanctioned by punishment. On Vaitupu

only two children were allowed to a couple; on Nukufetau, but one. On the latter the punishment was by fine; and it is related that the fine was sometimes paid, and the child spared.

This is characteristic. For no people in the world are so fond or so long-suffering with children. Children make the mirth and adornment of their homes, serving them for play-things and for picture-galleries. "Happy is the man that has his quiver full of them." The stray bastard is contended for by rival families; and the natural and the adopted children play and grow up together undistinguished. The spoiling, and I may almost say the deification, of the child, is nowhere carried so far as in the eastern islands; and furthest, according to my opportunities of observation, in the Paumotu group; the so-called Low or Dangerous Archipelago. I have seen a Paumotuan native turn from me with embarrassment and disaffection because I suggested that a brat would be the better for a beating. It is a daily matter in some eastern islands to see a child strike or even stone its mother, and the mother, so far from punishing, scarce ventures to resist. In some, when his child was born, a chief was superseded and resigned his name; as though, like a drone, he had then fulfilled the occasion of his being. And in some the lightest words of children had the weight of oracles. Only the other day in the Marquesas, if a child conceived a distaste to any stranger, I am assured the stranger would be slain. And I shall have to tell in another place an instance of the opposite: how a child in Manihiki having taken a fancy to myself, her adoptive parents at once accepted the situation and loaded me with gifts.

With such sentiments the necessity for child-destruction would not fail to clash, and I believe we find the trace of divided feeling in the Tahitian brotherhood of Oro. At a certain date a new god was added to the Society Olympus, or an old one refurbished and made popular. Oro was his name, and he may be compared with the Bacchus of the ancients. His zealous sailed from bay to bay, and from island to island; they were

everywhere received with feasting; wore fine clothes; sang, danced, acted, gave exhibitions of dexterity and strength, and were the artists, the acrobats, the bards, and the harlots of the group. Their life was public and epicurean; their initiation a mystery; and the highest in the land aspired to join the brotherhood. If a couple stood next in line to a high-chieftaincy, they were suffered, on grounds of policy, to spare one child; all other children, who had a father or a mother in the company of Oro, stood condemned from the moment of conception. A freemasonry, an agnostic sect, a company of artists, its members, all under oath to spread unchastity, and all forbidden to leave seed—I do not know how it may appear to others, but to me the design seems obvious. Famine menacing the islands, and the needful remedy repulsive, it was recommended to the native mind by these trappings of mystery, pleasure, and parade. This is the more probable, and the secret, serious purpose of the institution appears the more plainly, if it be true, that after a certain period of life, the obligation of the votary was changed; at first, bound to be profligate: afterwards, expected to be chaste.

Here, then, we have one side of the case. Man-eating among kindly men, child-murder among child-lovers, industry in a race the least progressive, this grim, pagan salvation army of the brotherhood of Oro, the report of early voyagers, the widespread vestiges of former habitation, and the universal tradition of the islands, all point to the same fact of former crowding and alarm. And to-day we are face to face with the reverse. To-day in the Marquesas, in the Eight Islands of Hawaii, in Mangareva, in Easter Island, we find the same race perishing like flies. Why this change? Or, grant that the coming of the whites, the change of habits, and the introduction of new maladies and vices, fully explain the depopulation, why is that depopulation not universal? The population of Tahiti, after a period of alarming decrease, has again become stationary. I hear of a similar result among some Maori tribes; in many of

the Paumotus a slight increase is to be observed; and the Samoans are to-day as healthy and at least as fruitful as before the change. Grant that the Tahitians, the Moaris, and the Paumotuans have become inured to the new conditions; and what are we to make of the Samoans, who have never suffered?

Those who are acquainted only with a single group are apt to be ready with solutions. Thus I have heard the mortality of the Maoris attributed to their change of residence—from fortified hill-tops to the low, marshy vicinity of their plantations. How plausible! And yet the Marquesans are dying out in the same houses where their fathers multiplied. Or take opium. The Marquesas and Hawaii are the two groups the most infected with this vice; the population of the one is the most civilised, that of the other by far the most barbarous, of Polynesians; and they are two of those that perish the most rapidly. Here is a strong case against opium. But let us take unchastity, and we shall find the Marquesas and Hawaii figuring again upon another count. Thus, Samoans are the most chaste of Polynesians, and they are to this day entirely fertile; Marquesans are the most debauched: we have seen how they are perishing; Hawaiians are notoriously lax, and they begin to be dotted among deserts. So here is a case stronger still against unchastity; and here also we have a correction to apply. Whatever the virtues of the Tahitian, neither friend nor enemy dares call him chaste; and yet he seems to have outlived the time of danger. One last example: syphilis has been plausibly credited with much of the sterility. But the Samoans are, by all accounts, as fruitful as at first; by some accounts more so; and it is not seriously to be argued that the Samoans have escaped syphilis.

These examples show how dangerous it is to reason from any particular cause, or even from many in a single group. I have in my eye an able and amiable pamphlet by the Rev. S. E. Bishop: "Why are the Hawaiians Dying Out?" Any one interested in the subject ought to read this tract, which contains

real information; and yet Mr. Bishop's views would have been changed by an acquaintance with other groups. Samoa is, for the moment, the main and the most instructive exception to the rule. The people are the most chaste and one of the most temperate of island peoples. They have never been tried and depressed with any grave pestilence. Their clothing has scarce been tampered with; at the simple and becoming tabard of the girls, Tartuffe, in many another island, would have cried out; for the cool, healthy, and modest lava-lava or kilt, Tartuffe has managed in many another island to substitute stifling and inconvenient trousers. Lastly, and perhaps chiefly, so far from their amusements having been curtailed, I think they have been, upon the whole, extended. The Polynesian falls easily into despondency: bereavement, disappointment, the fear of novel visitations, the decay or proscription of ancient pleasures easily incline him to be sad; and sadness detaches him from life. The melancholy of the Hawaiian and the emptiness of his new life are striking; and the remark is yet more apposite to the Marquesas. In Samoa, on the other hand, perpetual song and dance, perpetual games, journeys and pleasures, make an animated and a smiling picture of the island life. And the Samoans are to-day the gayest and the best entertained inhabitants of our planet. The importance of this can scarcely be exaggerated. In a climate and upon a soil where a livelihood can be had for the stooping, entertainment is a prime necessity. It is otherwise with us, where life presents us with a daily problem, and there is a serious interest, and some of the heat of conflict, in the mere continuing to be. So, in certain atolls, where there is no great gaiety, but man must bestir himself with some vigour for his daily bread, public health and the population are maintained; but in the Lotos islands, with the decay of pleasures, life itself decays. It is from this point of view that we may instance, among other causes of depression, the decay of war. We have been so long used in Europe to that dreary business of war on the great

scale, trailing epidemics and leaving pestilential corpses in its train, that we have almost forgotten its original, the most healthful, if not the most humane, of all field sports—hedge-warfare. From this, as well as from the rest of his amusements and interests, the islander, upon a hundred islands, has been recently cut off. And to this, as well as to so many others, the Samoan still makes good a special title.

Upon the whole, the problem seems to me to stand thus. Where there have been fewest changes, important or unimportant, salutary or hurtful, there the race survives. Where there have been most, important or unimportant, salutary or hurtful, there it perishes. Each change, however small, augments the sum of new conditions to which the race has to become inured. There may seem, *a priori*, no comparison between the change from "sour toddy" to bad gin, and that from the island kilt to a pair of European trousers. Yet I am far from persuaded that the one is any more hurtful than the other; and the unaccustomed race will sometimes die of pin-pricks. We are here face to face with one of the difficulties of the missionary. In Polynesian islands he easily obtains pre-eminent authority; the king becomes his *maire de palais*; he can proscribe, he can command; and the temptation is ever towards too much. Thus (by all accounts) the Catholics in Mangareva, and thus (to my own knowledge) the Protestants in Hawaii, have rendered life in a more or less degree unlivable to their converts. And the mild, uncomplaining creatures (like children in a prison) yawn and await death. It is easy to blame the missionary. But it is his business to make changes. It is surely his business, for example, to prevent war; and yet I have instanced war itself as one of the elements of health. On the other hand, it were, perhaps, easy for the missionary to proceed more gently, and to regard every change as an affair of weight. I take the average missionary; I am sure I do him no more than justice when I suppose that he would hesitate to bombard a village, even in order to convert an archipelago.

Experience begins to show us (at least in Polynesian islands) that change of habit is bloodier than a bombardment.

There is one point, ere I have done, where I may go to meet criticism. I have said nothing of faulty hygiene, bathing during fevers, mistaken treatment of children, native doctoring, or abortion—all causes frequently adduced. And I have said nothing of them because they are conditions common to both epochs, and even more efficient in the past than in the present. Was it not the same with unchastity, it may be asked? Was not the Polynesian always unchaste? Doubtless he was so always: doubtless he is more so since the coming of his remarkably chaste visitors from Europe. Take the Hawaiian account of Cook: I have no doubt it is entirely fair. Take Krusenstern's candid, almost innocent, description of a Russian man-of-war at the Marquesas; consider the disgraceful history of missions in Hawaii itself, where (in the war of lust) the American missionaries were once shelled by an English adventurer, and once raided and mishandled by the crew of an American warship; add the practice of whaling fleets to call at the Marquesas, and carry off a complement of women for the cruise; consider, besides, how the whites were at first regarded in the light of demigods, as appears plainly in the reception of Cook upon Hawaii; and again, in the story of the discovery of Tutuila, when the really decent women of Samoa prostituted themselves in public to the French; and bear in mind how it was the custom of the adventurers, and we may almost say the business of the missionaries, to deride and infract even the most salutary *tapus*. Here we see every engine of dissolution directed at once against a virtue never and nowhere very strong or popular; and the result, even in the most degraded islands, has been further degradation. Mr. Lawes, the missionary of Savage Island, told me the standard of female chastity had declined there since the coming of the whites. In heathen time, if a girl gave birth to a bastard, her father or brother would dash the infant down the cliffs; and to-day the scandal would be small. **Or take**

the Marquesas. Stanislaio Moanatini told me that in his own recollection, the young were strictly guarded; they were not suffered so much as to look upon one another in the street, but passed (so my informant put it) like dogs; and the other day the whole school-children of Nukahiva and Uapu escaped in a body to the woods, and lived there for a fortnight in promiscuous liberty. Readers of travels may perhaps exclaim at my authority, and declare themselves better informed. I should prefer the statement of an intelligent native like Stanislaio (even if it stood alone, which it is far from doing) to the report of the most honest traveller. A ship of war comes to a haven, anchors, lands a party, receives and returns a visit, and the captain writes a chapter on the manners of the island. It is not considered what class is mostly seen. Yet we should not be pleased if a Lascar foremast hand were to judge England by the ladies who parade Ratcliffe Highway, and the gentlemen who share with them their hire. Stanislaio's opinion of a decay of virtue even in these unvirtuous islands has been supported to me by others; his very example, the progress of dissolution amongst the young, is adduced by Mr. Bishop in Hawaii. And so far as Marquesans are concerned, we might have hazarded a guess of some decline in manners. I do not think that any race could ever have prospered or multiplied with such as now obtain; I am sure they would have been never at the pains to count paternal kinship. It is not possible to give details; suffice it that their manners appear to be imitated from the dreams of ignorant and vicious children, and their debauches persevered in until energy, reason, and almost life itself are in abeyance.

CHAPTER VI

CHIEFS AND TAPUS

WE used to admire exceedingly the bland and gallant manners of the chief. An elegant guest at table, skilled in the use of knife and fork, a brave figure when he shouldered a gun and started for the woods after wild chickens, always servicable, always ingratiating and gay, I would sometimes wonder where he found his cheerfulness. He had enough to sober him, I thought, in his official budget. His expenses—for he was always seen attired in virgin white—must have by far exceeded his income of six dollars in the year, or say two shillings a month. And he was himself a man of no substance; his house the poorest in the village. It was currently supposed that his elder brother, Kauanui, must have helped him out. But how comes it that the elder brother should succeed to the family estate, and be a wealthy commoner, and the younger be a poor man, and yet rule as chief in Anaho?

That the one should be wealthy and the other almost indigent is probably to be explained by some adoption; for comparatively few children are brought up in the house or succeed to the estates of their natural begetters. That the one should be chief instead of the other must be explained (in a very Irish fashion) on the ground that neither of them is a chief at all.

Since the return and the wars of the French, many chiefs have been deposed, and many so-called chiefs appointed. We have seen, in the same house, one such upstart drinking in the company of two such extruded island Bourbons, men, whose

word a few years ago was life and death, now sunk to be peasants like their neighbours. So when the French overthrew hereditary tyrants, dubbed the commons of the Marquesas free-born citizens of the Republic, and endowed them with a vote for a *conseiller général* at Tahiti, they probably conceived themselves upon the path to popularity; and so far from that, they were revolting public sentiment. The deposition of the chiefs was perhaps sometimes needful; the appointment of others may have been needful also; it was at least a delicate business. The Government of George II. exiled many Highland magnates. It never occurred to them to manufacture substitutes; and if the French have been more bold, we have yet to see with what success.

Our chief at Anaho was always called, he always called himself, Taipi-Kikino; and yet that was not his name, but only the wand of his false position. As soon as he was appointed chief, his name—which signified, if I remember exactly, *Prince born among flowers*—fell in abeyance, and he was dubbed instead by the expressive byword, Taipi-Kikino—*Highwater man-of-no-account*—or, Englishing more boldly, *Beggar on horseback*—a witty and a wicked cut. A nickname in Polynesia destroys almost the memory of the original name. To-day, if we were Polynesians, Gladstone would be no more heard of. We should speak of and address our Nestor as the Grand Old Man, and so he himself would sign his correspondence. Not the prevalence, then, but the significance of the nickname is to be noted here. The new authority began with small prestige. Taipi has now been some time in office; from all I saw he seemed a person very fit. He is not the least unpopular, and yet his power is nothing. He is a chief to the French, and goes to breakfast with the Resident; but for any practical end of chieftaincy, a rag doll were equally efficient.

We had been but three days in Anaho when we received the visit of the chief of Hatiheu, a man of weight and fame, late leader of a war upon the French, late prisoner in Tahiti, and

the last eater of long-pig in Nukahiva. Not many years have elapsed since he was seen striding on the beach of Anaho, a dead man's arm across his shoulder. "So does Kooamua to his enemies!" he roared to the passers-by, and took a bite from the raw flesh. And now behold this gentleman, very wisely reponed in office by the French, paying us a morning visit in European clothes. He was the man of the most character we had yet seen: his manners genial and decisive, his person tall, his face rugged, astute, formidable, and with a certain similarity to Mr. Gladstone's—only for the brownness of the skin, and the high-chief's tattooing, all one side and much of the other being of an even blue. Further acquaintance increased our opinion of his sense. He viewed the *Casco* in a manner then quite new to us, examining her lines and the running of the gear; to a piece of knitting on which one of the party was engaged, he must have devoted ten minutes' patient study; nor did he desist before he had divined the principles; and he was interested even to excitement by a typewriter, which he learned to work. When he departed he carried away with him a list of his family, with his own name printed by his own hand at the bottom. I should add that he was plainly much of a humorist, and not a little of a humbug. He told us, for instance, that he was a person of exact sobriety; such being the obligation of his high estate: the commons might be sots, but the chief could not stoop so low. And not many days after he was to be observed in a state of smiling and lopsided imbecility, the *Casco* ribbon upside down on his dishonoured hat.

But his business that morning in Anaho is what concerns us here. The devil-fish, it seems, were growing scarce upon the reef; it was judged fit to interpose what we should call a close season; for that end, in Polynesia, a tapu has to be declared, and who was to declare it? Taipi might; he ought; it was a chief part of his duty; but would any one regard the inhibition of a Beggar on Horseback? He might plant palm branches; it

did not in the least follow that the spot was sacred. He might recite the spell: it was shrewdly supposed the spirits would not hearken. And the old, legitimate cannibal must ride over the mountains to do it for him; and the respectable official in white clothes could but look on and envy. At about the same time, though in a different manner, Kooamua established a forest law. It was observed the cocoa palms were suffering, for the plucking of green nuts impoverishes and at last endangers the tree. Now Kooamua could tapu the reef, which was public property, but he could not tapu other people's palms; and the expedient adopted was interesting. He tapued his own trees, and his example was imitated over all Hatiheu and Anaho. I fear Taipi might have tapued all that he possessed and found none to follow him. We all practice the Alexandria limp; but *Lame* *Jervis* rolls along the road unnoted. So much for the esteem in which the dignity of an appointed chief is held by others; a single circumstance will show what he thinks of it himself. I never met one, but he took an early opportunity to explain his situation. True, he was only an appointed chief when I beheld him; but somewhere else, perhaps upon some other isle, he was a chieftain by descent: upon which ground, he asked me (so to say it) to excuse his mushroom honours.

It will be observed with surprise that both these tapus are for thoroughly sensible ends. With surprise, I say, because the nature of that institution is much misunderstood in Europe. It is taken usually in the sense of a meaningless or wanton prohibition, such as that which to-day prevents women in Europe from smoking, or yesterday prevented any one in Scotland from taking a walk on Sunday. The error is no less natural than it is unjust. The Polynesians have not been trained in the bracing, practical thought of ancient Rome; with them the idea of law has not been disengaged from that of morals or propriety; so that tapu has to cover the whole field, and implies indifferently that an act is criminal, immoral, against sound public policy, unbecoming or (as we say) "not in good

form." Many tapus were in consequence absurd enough, such as those which deleted words out of the language, and particularly those which related to women. Tapu encircled women upon all hands. Many things were forbidden to men; to women we may say that few were permitted. They must not sit on the paepae; they must not go up to it by the stair; they must not eat pork; they must not approach a boat; they must not cook at a fire which any male had kindled. The other day, after the roads were made, it was observed the women plunged along the margin through the bush, and when they came to a bridge waded through the water: roads and bridges were the work of men's hands, and tapu for the foot of woman. Even a man's saddle, if the man be native, is a thing no self-respecting lady dares to use. Thus on the Anaho side of the island, only two white men, Mr. Regler and the gendarme, M. Aussel, possess saddles; and when a woman has a journey to make she must borrow from one or other. It will be noticed that these prohibitions tend most of them to an increased reserve between the sexes. Regard for female chastity is the usual excuse for these disabilities that men delight to lay upon their wives and mothers. Here the regard is absent; and behold the women still bound hand and foot with meaningless proprieties! The women themselves, who are survivors of the old regimen, admit that in those days life was not worth living. And yet even then there were exceptions. There were female chiefs and (I am assured) priestesses besides; nice customs curtsied to great dames, and in the most sacred enclosure of a High Place, Father Siméon Delwar was shown a stone, and told it was the throne of some well-descended lady. How exactly parallel is this with European practice, when princesses were suffered to penetrate the strictest cloister, and women could rule over a land in which they were denied the control of their own children.

But the tapu is more often the instrument of wise and needful restrictions. We have seen it as the organ of paternal gov-

ernment. It serves besides to enforce, in the rare case of some one wishing to enforce them, rights of private property. Thus a man, weary of the coming and going of Marquesan visitors, tapus his door; and to this day you may see the palm-branch signal, even as our great-grandfathers saw the peeled wand before a Highland inn. Or take another case. Anaho is known as "the country without popoi." The word popoi serves in different islands to indicate the main food of the people: thus, in Hawaii, it implies a preparation of taro; in the Marquesas, of bread-fruit. And a Marquesan does not readily conceive life possible without his favourite diet. A few years ago a drought killed the breadfruit trees and the bananas in the district of Anaho; and from this calamity, and the open-handed customs of the island, a singular state of things arose. Well-watered Hatiheu had escaped the drought; every householder of Anaho accordingly crossed the pass, chose some one in Hatiheu, "gave him his name"—an onerous gift, but one not to be rejected—and from this improvised relative proceeded to draw his supplies, for all the world as though he had paid for them. Hence a continued traffic on the road. Some stalwart fellow, in a loin-cloth, and glistening with sweat, may be seen at all hours of the day, a stick across his bare shoulders, tripping nervously under a double burthen of green fruits. And on the far side of the gap a dozen stone posts on the wayside in the shadow of a grove mark the breathing-place of the popoi-carriers. A little back from the beach, and not half a mile from Anaho, I was the more amazed to find a cluster of well-doing breadfruits heavy with their harvest. "Why do you not take these?" I asked. "Tapu," said Hoka; and I thought to myself (after the manner of dull travellers) what children and fools these people were to toil over the mountain and despoil innocent neighbours when the staff of life was thus growing at their door. I was the more in error. In the general destruction these surviving trees were enough only for the family of the proprietor,

and by the simple expedient of declaring a tapu he enforced his right.

The sanction of the tapu is superstitious; and the punishment of infraction either a wasting or a deadly sickness. A slow disease follows on the eating of tapu fish, and can only be cured with the bones of the same fish burned with the due mysteries. The cocoa-nut and breadfruit tapu works more swiftly. Suppose you have eaten tapu fruit at the evening meal, at night your sleep will be uneasy; in the morning, swelling and a dark discoloration will have attacked your neck, whence they spread upward to the face; and in two days, unless the cure be interjected, you must die. This cure is prepared from the rubbed leaves of the tree from which the patient stole; so that he cannot be saved without confessing to the kahuku the person whom he wronged. In the experience of my informant, almost no tapu had been put in use, except the two described: he had thus no opportunity to learn the nature and operation of the others; and, as the art of making them was jealously guarded amongst the old men, he believed the mystery would soon die out. I should add that he was no Marquesan, but a Chinaman, a resident in the group from boyhood, and a reverent believer in the spells which he described. White men, amongst whom Ah Foo included himself, were exempt; but he had a tale of a Tahitian woman who had come to the Marquesas, eaten tapu fish, and, although uninformed of her offence and danger, had been afflicted and cured exactly like a native.

Doubtless the belief is strong; doubtless, with this weakly and fanciful race, it is in many cases strong enough to kill; it should be strong indeed in those who tapu their trees secretly, so that they may detect a depredator by his sickness. Or, perhaps, we should understand the idea of the hidden tapu otherwise, as a politic device to spread uneasiness and extort confessions: so that, when a man is ailing, he shall ransack his

brain for any possible offence, and send at once for any proprietor whose rights he has invaded. "Had you hidden a tapu?" we may conceive him asking; and I cannot imagine the proprietor gainsaying it; and this is perhaps the strangest feature of the system—that it should be regarded from without with such a mental and implicit awe, and, when examined from within, should present so many apparent evidences of design.

We read in Dr. Campbell's *Poenamo* of a New Zealand girl who was foolishly told that she had eaten a tapu yam, and who instantly sickened, and died in the two days of simple terror. The period is the same as in the Marquesas; doubtless the symptoms were so too. How singular to consider that a superstition of such sway is possibly a manufactured article; and that, even if it were not originally invented, its details have plainly been arranged by the authorities of some Polynesian Scotland Yard. Fitly enough, the belief is to-day—and was probably always—far from universal. Hell at home is a strong deterrent with some; a passing thought with others; with others, again, a theme of public mockery, not always well assured; and so, in the Marquesas, with the tapu. Mr. Regler has seen the two extremes of scepticism and implicit fear. In the tapu grove he found one fellow stealing breadfruit, cheerful and impudent as a street arab; and it was only on a menace of exposure that he showed himself the least discountenanced. The other case was opposed in every point. Mr. Regler asked a native to accompany him upon a voyage; the man went gladly enough, but suddenly perceiving a dead tapu fish in the bottom of the boat, leaped back with a scream; nor could the promise of a dollar prevail upon him to advance.

The Marquesan, it will be observed, adheres to the old idea of the local circumspection of beliefs and duties. Not only are the whites exempt from consequence; but their transgressions seem to be viewed without horror. It was Mr. Regler who had killed the fish; yet the devout native was not shocked at Mr.

Regler—only refused to join him in his boat. A white is a white: the servant (so to speak) of other and more liberal gods; and not to be blamed if he profit by his liberty. The Jews were perhaps the first to interrupt this ancient comity of faiths; and the Jewish virus is still strong in Christianity. **All the world must respect our tapus, or we gnash our teeth.**

CHAPTER VII

HATIHEU

THE bays of Anaho and Hatiheu are divided at their roots by the knife-edge of a single hill—the pass so often mentioned; but this isthmus expands to the seaward in a considerable peninsula: very bare and grassy; haunted by sheep and, at night and morning, by the piercing cries of the shepherds; wandered over by a few wild goats; and on its sea-front indented with long, clamorous caves, and faced with cliffs of the colour and ruinous outline of an old peat sack. In one of these echoing and sunless gullies we saw, clustered like seabirds on a splashing ledge, shrill as sea-birds in their salutation to the passing boat, a group of fisherwomen, stripped to their gaudy underclothes. (The clash of the surf, and the thin female voices echo in my memory.) We had that day a native crew and steersman, Kauanui; it was our first experience of Polynesian seamanship, which consists in hugging every point of land. There is no thought in this of saving time, for they will pull a long way in to skirt a point that is embayed. It seems that, as they can never get their houses near enough the surf upon the one side, so they can never get their boats near enough upon the other. The practice in bold water is not so dangerous as it looks—the reflex from the rocks fending the

boat off. Near beaches with a heavy run of sea, I continue to think it very hazardous, and find the composure of the natives annoying to behold. We took unmingled pleasure, on the way out, to see so near at hand the beach and the wonderful colours of the surf. On the way back, when the sea had risen and was running strong against us, the fineness of the steersman's aim grew more embarrassing. As we came abreast of the sea-front, where the surf broke highest, Kauanui embraced the occasion to light his pipe, which then made the circuit of the boat—each man taking a whiff or two, and, ere he passed it on, filling his lungs and cheeks with smoke. Their faces were all puffed out like apples as we came abreast of the cliff foot, and the bursting surge fell back into the boat in showers. At the next point "cocanetti" was the word, and the stroke borrowed my knife, and desisted from his labours to open nuts. These untimely indulgences may be compared to the tot of grog served out before a ship goes into action.

My purpose in this visit led me first to the boys' school, for Hatiheu is the university of the north islands. The hum of the lesson came out to meet us. Close by the door, where the draught blew coolest, sat the lay brother; around him, in a packed half-circle, some sixty high-coloured faces set with staring eyes; and in the background of the barn-like room benches were to be seen, and black-boards with sums on them in chalk. The brother rose to greet us, sensibly humble. Thirty years he had been there, he said, and fingered his white locks as a bashful child pulls out his pinafore. "*Et point de résultats, monsieur, presque pas de résultats.*" He pointed to the scholars: "You see, sir, all the youth of Nukahiva and Uapa. Between the ages of six and fifteen, this is all that remains; and it is but a few years since we had a hundred and twenty from Nukahiva alone. *Oui, monsieur, cele se déperit.*" Prayers, and reading and writing, prayers again and arithmetic, and more prayers to conclude: such appeared to be the dreary nature of the course. For arithmetic all island people have a natural

taste. In Hawaii, they make good progress in mathematics. In one of the villages on Majuro, and all of the Marshall group, the whole population sit about the trader when he is weighing copra, and each on his own slate, takes down the figures and computes the total. The trader, finding them so apt, introduced fractions, for which they had been taught no rule. At first they were quite gravelled, but ultimately, by sheer hard thinking, reasoned out the result, and came one after another to assure the trader he was right. Not many people in Europe could have done the like. The course at Hatiheu is therefore less dispiriting to Polynesians than a stranger might have guessed; and yet how bald it is at best! I asked the brother if he did not tell them stories, and he stared at me; if he did not teach them history, and he said, "Oh, yes, they had a little Scripture history—from the New Testament"; and repeated his lamentations over the lack of results. I had not the heart to put more questions; I could but say it must be very discouraging, and resist the impulse to add that it seemed also very natural. He looked up—"My days are far spent," he said; "heaven awaits me." May that heaven forgive me, but I was angry with the old man and his simple consolation. For think of his opportunity! The youth, from six to fifteen, are taken from their homes by Government, centralised at Hatiheu, where they are supported by a weekly tax of food; and with the exception of one month in every year, surrendered wholly to the direction of the priests. Since the escapade already mentioned, the holiday occurs at a different period for the girls and for the boys; so that a Marquesan brother and sister meet again, after their education is complete, a pair of strangers. It is a harsh law, and highly unpopular; but what a power it places in the hands of the instructors, and how languidly and dully is that power employed by the mission! Too much concern to make the natives pious, a design in which they all confess defeat, is, I suppose, the explanation of their miserable system. But they might see in the girls' school at Tai-o-hae,

under the brisk, housewifely sisters, a different picture of efficiency, and a scene of neatness, airiness, and spirited and mirthful occupation that should shame them into cheerier methods. The sisters themselves lament their failure. They complain the annual holiday undoes the whole year's work! they complain particularly of the heartless indifference of the girls. Out of so many pretty and apparently affectionate pupils whom they have taught and reared, only two have ever returned to pay a visit of remembrance to their teachers. These, indeed, come regularly, but the rest, so soon as their school-days are over, disappear into the woods like captive insects. It is hard to imagine anything more discouraging; and yet I do not believe these ladies need despair. For a certain interval they keep the girls alive and innocently busy; and if it be at all possible to save the race, this would be the means. No such praise can be given to the boys' school at Hatiheu. The day is numbered already for them all; alike for the teacher and the scholars death is girt; he is afoot upon the march; and in the frequent interval they sit and yawn. But in life there seems a thread of purpose through the least significant; the drowsiest endeavour is not lost, and even the school at Hatiheu may be more useful than it seems.

Hatiheu is a place of some pretensions. The end of the bay towards Anaho may be called the civil compound, for it boasts the house of Kooamua, and close on the beach, under a great tree, that of the gendarme, M. Armand Aussel, with his garden, his pictures, his books and his excellent table, to which strangers are made welcome. No more singular contrast possible than between the gendarmerie and the priesthood, who are besides in smouldering opposition and full of mutual complaints. A priest's kitchen in the eastern islands is a depressing spot to see; and many, or most of them, make no attempt to keep a garden, sparsely subsisting on their rations. But you will never dine with a gendarme without smacking your lips; and M. Aussel's home-made sausage and the salad from his

garden are unforgotten delicacies. Pierre Loti may like to know that he is M. Aussel's favourite author, and that his books are read in the fit scenery of Hatiheu bay.

The other end is all religious. It is here that an overhanging and tipilted horn, a good sea-mark for Hatiheu, bursts naked from the verdure of the climbing forest, and breaks down shoreward in steep taluses and cliffs. From the edge of one of the highest, perhaps seven hundred or a thousand feet above the beach, a Virgin looks insignificantly down, like a poor lost doll, forgotten there by a giant child. This laborious symbol of the Catholics is always strange to Protestants; we conceive with wonder that men should think it worth while to toil so many days, and clamber so much about the face of precipices, for an end that makes us smile; and yet I believe it was the wise Bishop Dordillon who chose the place, and I know that those who had a hand in that enterprise look back with pride upon its vanquished dangers. The boys' school is a recent importation; it was at first in Tai-o-hae, beside the girls'; and it was only of late, after their joint escapade, that the width of the island was interposed between the sexes. But Hatiheu must have been a place of missionary importance from before. About midway of the beach no less than three churches stand grouped in a patch of bananas, intermingled with some pineapples. Two are of wood: the original church, now in disuse; and a second that, for some mysterious reason, has never been used. The new church is of stone, with twin towers, walls flangeing into buttresses, and sculptured front. The design itself is good, simple and shapely, but the character is all in the detail, where the architect has bloomed into the sculptor. It is impossible to tell in words of the angels (although they are more like winged archbishops) that stand guard upon the door, of the cherubs in the corners, of the scapegoat gargoyles, or the quaint and spirited relief, where Michael (the artist's patron) makes short work of a protesting Lucifer. We are never weary of viewing the imagery, so inno-

cent, sometimes so funny, and yet in the best sense—in the sense of inventive gusto and expression—so artistic. I know not whether it was more strange to find a building of such merit in a corner of a barbarous isle, or to see a building so antique still bright with novelty. The architect, a French lay brother, still alive and well, and meditating fresh foundations, must have surely drawn his descent from a master-builder in the age of the cathedrals; and it was in looking on the church of Hatiheu that I seemed to perceive the secret charm of mediæval sculpture; that combination of the childish courage of the amateur, attempting all things, like the schoolboy on his slate, with the manly perseverance of the artist who does not know when he is conquered.

I had always afterwards a strong wish to meet the architect; and one day, when I was talking with the resident in Tai-o-hae, there were shown in to us an old, worn, purblind, ascetic-looking priest, and a lay brother, a type of all that is most sound in France, with a broad, clever, honest, humorous countenance, an eye very large and bright, and a strong and healthy body inclining to obesity. But that his blouse was black and his face shaven clean, you might pick such a man to-day, toiling cheerfully in his own patch of vines, from half a dozen provinces of France; and yet he had always for me a haunting resemblance to an old kind friend of my boyhood, whom I name in case any of my readers should share with me that memory—Dr. Paul, of the West Kirk. Almost at the first word I was sure it was my architect, and in a moment we were deep in a discussion of Hatiheu church. Brother Michel spoke always of his labours with a twinkle of humor, underlying which it was possible to spy a serious pride, and the change from one to another was often very human and diverting. "*Et vos gargonilles moyen-âge,*" cried I; "*comme elles sont originales!*" "*N'est-ce pas? Elles sont bien drôles!*" he said, smiling broadly; and the next moment, with a sudden gravity: "*Cependant il y en a une qui a une patte de cassé; il faut que je vois cela.*"

I asked if he had any model—a point we much discussed. “Non,” said he simply; “*c’est une église idéale.*” The relieve was his favourite performance, and very justly so. The angels at the door, he owned, he would like to destroy and replace. “*Ils n’ont pas de vie, ils manquent de vie. Vous devriez voir mon église à la Dominique; j’ai là une vierge qui est vraiment gentille.*” “Ah,” I cried, “they told me you had said you would never build another church, and I wrote in my journal I could not believe it.” “*Oui, j’aimerais bien en faire une autre,*” he confessed, and smiled at the confession. An artist will understand how much I was attracted by this conversation. There is no bond so near as a community in that unaffected interest and slightly shamefaced pride which mark the intelligent man enamoured of an art. He sees the limitations of his aim, the defects of his practice; he smiles to be so employed upon the shores of death, yet sees in his own devotion something worthy. Artists, if they had the same sense of humor with the Augurs, would smile like them on meeting, but the smile would not be scornful.

I had occasion to see much of this excellent man. He sailed with us from Tai-o-hae to Hiva-oa, a dead beat of ninety miles against a heavy sea. It was what is called a good passage, and a feather in the *Casco’s* cap; but among the most miserable forty hours that any one of us had ever passed. We were swung and tossed together all that time like shot in a stage thunder-box. The mate was thrown down and had his head cut open; the captain was sick on deck; the cook sick in the galley. Of all our party only two sat down to dinner. I was one. I own that I felt wretchedly; and I can only say of the other, who professed to feel quite well, that she fled at an early moment from the table. It was in these circumstances that we skirted the windward shore of that indescribable island of Uapu; viewing with dizzy eyes the coves, the capes, the breakers, the climbing forests, and the inaccessible stone needles that surmount the mountains. The place persists, in a dark corner of

our memories, like a piece of the scenery of nightmares. The end of this distressful passage, where we were to land our passengers, was in a similar vein of roughness. The surf ran high on the beach at Taahauku; the boat broached too, and capsized; and all hands were submerged. Only the brother himself, who was well used to the experience, skipped ashore, by some miracle of agility, with scarce a sprinkling. Thenceforward, during our stay at Hiva-oa, he was our cicerone and patron; introducing us, taking us excursions, serving us in every way, and making himself daily more beloved.

Michel Blanc had been a carpenter by trade; had made money and retired, supposing his active days quite over; and it was only when he found idleness dangerous that he placed his capital and acquirements at the service of the mission. He became their carpenter, mason, architect, and engineer; added sculpture to his accomplishments, and was famous for his skill in gardening. He wore an enviable air of having found a port from life's contentions and lying there strongly anchored; went about his business with a jolly simplicity; complained of no lack of results—perhaps shyly thinking his own statuary result enough; and was altogether a pattern of the missionary layman.

CHAPTER VIII

THE PORT OF ENTRY

THE port—the mart, the civil and religious capital of these rude islands—lies strung along the beach of a precipitous green bay. It was midwinter when we came to Tai-o-hae; and the weather was sultry and boisterous, and inconstant. Now the wind blew squally from the land down gaps of splintered precipice; now, between the sentinel islets of the entry, it came in gusts from seaward. Heavy and dark clouds impended on the summits; the rain roared and ceased; the scuppers of the mountain gushed; and the next day we would see the sides of the amphitheatre bearded with white falls. Along the beach the town shows a thin file of houses, mostly white, and all ensconced in the foliage of an avenue of green buraos; a pier gives access from the sea across the belt of surf; to the eastward there stands, on a projecting bushy hill, the old fort which is now the calaboose, or prison; eastward still, alone in a garden, the Residency flies the colours of France. Just off Calaboose Hill, the tiny Government schooner rides almost permanently at anchor, makes eight bells in the morning (there or thereabout) with the unfurling of her flag, and salutes the setting sun with the report of a musket.

Here dwell together and share the comforts of a club (which may be enumerated as a billiard board, absinthe, a map of the world on Mercator's projection, and one of the most agreeable verandahs in the tropics) a handful of whites of varying nationality, mostly French officials, German and Scotch merchant clerks, and the agents of the opium monopoly. There are besides three tavern keepers, the shrewd Scot who runs the cotton

gin mill, two white ladies, and a sprinkling of people "on the beach"—a South Sea expression for which there is no exact equivalent. It is a pleasant society, and a hospitable. But one man, who was often to be seen seated on the logs at the pier-head, merits a word for the singularity of his history and appearance. Long ago, it seems, he fell in love with a native lady, a high chieftess in Uapu. She, on being approached, declared she could never marry a man who was untattooed; it looked so naked; whereupon, with some greatness of soul, our hero put himself in the hands of the Tahukus, and with still greater, persevered until the process was complete. He had certainly to bear a great expense, for the Tahuku will not work without reward; and certainly exquisite pain. Kooamua, high chief as he was, and one of the old school, was only partly tattooed; he could not, he told us with lively pantomime, endure the torture to an end. Our enamoured countryman was more resolved; he was tattooed from head to foot in the most approved methods of the art; and at last presented himself before his mistress a new man. The fickle fair one could never behold him from that day except with laughter. For my part, I could never see the man without a kind of admiration; of him it might be said, if ever of any, that he had loved not wisely, but too well.

The Residency stands by itself, Calaboose Hill screening it from the fringe of town along the further bay. The house is commodious, with wide verandahs; all day it stands open back and front, and the trade blows copiously over its bare floors. Of a week day the garden offers a scene of most untropical animation, half a dozen convicts toiling there cheerfully with a spade and barrow, and touching hats and smiling to the visitor like old attached family servants. On Sunday these are gone, and nothing to be seen but dogs of all ranks and sizes peacefully slumbering in the shady grounds; for the dogs of Tai-o-hae are very courtly minded, and make the seat of Government their promenade and place of siesta. In front and

beyond, a strip of green down loses itself in a low wood of many species of acacia; and deep in the wood a ruinous wall encloses the cemetery of the Europeans. English and Scotch sleep there, and Scandinavians, and French *maitres ouvriers*: mingling alien dust. Back in the woods perhaps, the black-bird, or (as they call him there) the island nightingale, will be singing home strains; and the ceaseless requiem of the surf hangs on the ear. I have never seen a resting-place more quiet; but it was a long thought how far these sleepers had all travelled, and from what diverse homes they had set forth, to lie here in the end together.

On the summit of its promontory hill, the calaboose stands all day with doors and undershutters open to the trade. On my first visit, a dog was the only guardian visible. He, indeed, rose with an attitude so menacing that I was glad to lay hands on an old barrelhoop: and I think the weapon must have been familiar, for the champion instantly retreated, and as I wandered round the court and through the building, I could see him, with a couple of companions, humbly dodging me about the corners. The prisoners' dormitory was a spacious, airy room, devoid of any furniture; its white-washed walls covered with inscriptions in Marquesan and rude drawings: one of the pier, not badly done; one of a murder; several of French soldiers in uniform. There was one legend in French: "*Je n'est*" (sic) "*pas le sou.*" From this noontide quietude it must not be supposed the prison was untenanted; the calaboose at Tai-o-hae does a good business. But some of its occupants were gardening at the Residency, and the rest were probably at work upon the streets, as free as our scavengers at home, although not so industrious. On the approach of evening they would be called in like children from play; and the harbour-master (who is also the jailer) would go through the form of locking them up until six the next morning. Should a prisoner have any call in town, whether of pleasure or affairs, he has but to unhook the window-shutter; and if he is back again,

and the shutter decently replaced, by the hour of call on the morrow, he may have met the harbour-master in the avenue, and there will be no complaint, far less any punishment. But this is not all. The charming French Resident, M. Delaruelle, carried me one day to the calaboose on an official visit. In the green court, a very ragged gentleman, his legs deformed with the island elephantiasis, saluted us smiling. "One of our political prisoners—an insurgent from Raiatea," said the Resident; and then to the jailer: "I thought I had ordered him a new pair of trousers." Meanwhile no other convict was to be seen—"Eh bien," said the Resident, "*où sont vos prisonniers?*" "*Monsieur le Résident,*" replied the jailer, saluting with soldierly formality, "*comme c'est jour de fête, je les ai laissé aller à la chasse.*" They were all upon the mountains hunting goats! Presently we came to the quarter of the women, likewise deserted—"Où sont vos bonnes femmes?" asked the Resident; and the jailer cheerfully responded: "*Je crois, Monsieur le Résident, qu'elles sont allées quelquepart faire une visite.*" It had been the design of M. Delaruelle, who was much in love with the whimsicalities of his small realm, to elicit something comical; but not even he expected anything so perfect as the last. To complete the picture of convict life in Tai-o-hae, it remains to be added that these criminals draw a salary as regularly as the President of the Republic. Ten sous a day is their hire. Thus they have money, food, shelter, clothing, and, I was about to write, their liberty. The French are certainly a good-natured people, and make easy masters. They are besides inclined to view the Marquesans with an eye of humorous indulgence. "They are dying, poor devils!" said M. Delaruelle; "the main thing is to let them die in peace." And it was not only well said, but I believe expressed the general thought. Yet there is another element to be considered; for these convicts are not merely useful, they are almost essential to the French existence. With a people incurably idle, dispirited by what can only be called endemic pestilence, and in-

flamed with ill-feeling against their new masters, crime and convict labour are a godsend to the Government.

Theft is practically the sole crime. Originally petty pilferers, the men of Tai-o-hae now begin to force locks and attack strong boxes. Hundreds of dollars have been taken at a time; though with that redeeming moderation so common in Polynesian theft, the Marquesan burglar will always take a part and leave a part, sharing (so to speak) with the proprietor. If it be Chilian coin—the island currency—he will escape; if the sum is in gold, French silver, or bank notes, the police wait until the money begins to come in circulation, and then easily pick out their man. And now comes the shameful part. In plain English, the prisoner is tortured until he confesses and (if that be possible) restores the money. To keep him alone, day and night, in the black hole, is to inflict on the Marquesan torture inexpressible. Even his robberies are carried on in the plain daylight, under the open sky, with the stimulus of enterprise, and the countenance of an accomplice; his terror of the dark is still insurmountable; conceive, then, what he endures in his solitary dungeon; conceive how he longs to confess, become a full-fledged convict, and be allowed to sleep beside his comrades. While we were in Tai-o-hae a thief was under detention. He had entered a house about eight in the morning, forced a trunk, and stolen eleven hundred francs; and now, under the horrors of darkness, solitude, and a bedevilled cannibal imagination, he was reluctantly confessing and giving up his spoil. From one cache, which he had already pointed out, three hundred francs had been recovered, and it was expected that he would presently disgorge the rest. This would be ugly enough if it were all; but I am bound to say, because it is a matter the French should set at rest, that worse is continually hinted. I heard that one man was kept six days with his arms bound backward round a barrel; and it is the universal report that every gendarme in the South Seas is equipped with something in the nature of a thumb-screw. I do not

know this. I never had the face to ask any of the gendarmes—pleasant, intelligent, and kindly fellows—with whom I have been intimate, and whose hospitality I have enjoyed; and perhaps the tale reposes (as I hope it does) on a misconstruction of that ingenious cat's-cradle with which the French agent of police so readily secures a prisoner. But whether physical or moral, torture is certainly employed; and by a barbarous injustice, the state of accusation (in which a man may very well be innocently-placed) is positively painful; the state of conviction (in which all are supposed guilty) is comparatively free, and positively pleasant. Perhaps worse still, not only the accused, but sometimes his wife, his mistress, or his friend, is subjected to the same hardships. I was admiring, in the tapu system, the ingenuity of native methods of detection; there is not much to admire in those of the French, and to lock up a timid child in a dark room, and if he prove obstinate, lock up his sister in the next, is neither novel nor humane.

The main occasion of these thefts is the new vice of opium-eating. "Here nobody ever works, and all eat opium," said a gendarme; and Ah Foo knew a woman who ate a dollar's worth in a day. The successful thief will give a handful of money to each of his friends, a dress to a woman, pass an evening in one of the taverns of Tai-o-hae, during which he treats all comers, produce a big lump of opium, and retire to the bush to eat and sleep it off. A trader, who did not sell opium, confessed to me that he was at his wit's end. "I do not sell it, but others do," said he. "The natives only work to buy it; if they walk over to me to sell their cotton, they have just to walk over to some one else to buy their opium with my money. And why should they be at the bother of two walks? There is no use talking," he added—"opium is the currency of this country."

The man under detention during my stay at Tai-o-hae lost patience while the Chinese opium-seller was being examined in his presence. "Of course he sold me opium!" he broke out;

"all the Chinese here sell opium. It was only to buy opium that I stole; it is only to buy opium that anybody steals. And what you ought to do is to let no opium come here, and no Chinamen." This is precisely what is done in Samoa by a native government; but the French have bound their own hands, and for forty thousand francs sold native subjects to crime and death. This horrid traffic may be said to have sprung up by accident. It was Captain Hart who had the misfortune to be the means of beginning it, at a time when his plantations flourished in the Marquesas, and he found a difficulty in keeping Chinese coolies. To-day the plantations are practically deserted and the Chinese gone; but in the meanwhile the natives have learned the vice, the patent brings in a round sum, and the needy Government at Papeete shut their eyes and open their pockets. Of course, the patentee is supposed to sell to Chinamen alone; equally of course, no one could afford to pay forty thousand francs for the privilege of supplying a scattered handful of Chinese; and every one knows the truth, and all are ashamed of it. French officials shake their heads when opium is mentioned; and the agents of the farmer blush for their employment. Those that live in glass houses should not throw stones; as a subject of the British crown, I am the unwilling shareholder in the largest opium business under heaven. But the British case is highly complicated; it implies the livelihood of millions; and must be reformed, when it can be reformed at all, with prudence. This French business, on the other hand, is a nostrum and a mere excrescence. No native industry was to be encouraged; the poison is solemnly imported. No native habit was to be considered; the vice has been gratuitously introduced. And no creature profits, save the Government at Papeete—the not very enviable gentlemen who pay them, and the Chinese underlings who do the dirty work.

CHAPTER IX

THE HOUSE OF TEMOANA

THE history of the Marquesas is, of late years, much confused by the coming and going of the French. At least twice they have seized the archipelago, at least once deserted it; and in the meanwhile the natives pursued almost without interruption their desultory cannibal wars. Through these events and changing dynasties, a single considerable figure may be seen to move: that of the high chief, a king, Temoana. Odds and ends of his history came to my ears: how he was at first a convert of the Protestant mission; how he was kidnapped or exiled from his native land, served as cook aboard a whaler, and was shown, for small charge, in English seaports; how he returned at last to the Marquesas, fell under the strong and benign influence of the late bishop, extended his influence in the group, was for a while joint ruler with the prelate, and died at last the chief supporter of Catholicism and the French. His widow remains in receipt of two pounds a month from the French government. Queen, she is usually called, but in the official almanac she figures as "*Madame Vaekehu, Grande Chefesse.*" His son (natural or adoptive, I know not which), Stanislaio Moanatini, chief of Akaui, serves in Tai-o-hae as a kind of Minister of Public Works, and the daughter of Stanislaio is High Chieftess of the southern island of Tauata. These, then, are the greatest folk of the archipelago; we thought them also the most estimable. This is the rule in Polynesia, with few exceptions; the higher the family, the better the man—better in sense, better in manners, and usually taller and stronger in body. A stranger advances blindfold. He scrapes

acquaintance as he can. Save the tattoo in the Marquesas, nothing indicates the difference of rank; and yet almost invariably we find, after we had made them, that our friends were persons of station. I have said "usually taller and stronger." I might have been more absolute—over all Polynesia, and a part of Micronesia, the rule holds good; the great ones of the isle, and even of the village, are greater of bone and muscle, often heavier of flesh, than any commoner. The usual explanation—that the high-born child is more industriously shampooed, is probably the true one. In New Caledonia, at least, where the difference does not exist or has never been remarked, the practice of shampooing seems to be itself unknown. Doctors would be well employed in a study of the point.

Vaekehu lives at the other end of the town from the Residency, beyond the buildings of the mission. Her house is on the European plan: a table in the midst of the chief room: photographs and religious pictures in the wall. It commands to either hand a charming vista: through the front door, a peep of green lawn, scurrying pigs, the pendent fans of the cocoanut and the splendor of the bursting surf: through the back, mounting forest glades and coronals of precipice. Here, in the strong thorough draft, her Majesty received us in a simple gown of print, and with no mark of royalty but the exquisite finish of her tattooed mittens, the elaboration of her manners, and the gentle falsetto in which all the highly refined among Marquesan ladies (and Vaekehu above all others) delight to sing their language. An adopted daughter interpreted, while we gave the news, and rehearsed by name our friends in Analio. As we talked, we could see, through the landward door, another lady of the household at her toilet under the green trees; who presently, when her hair was arranged, and her hat wreathed with flowers, appeared upon the back verandah with gracious salutations.

Vaekehu is very deaf; "*merci*" is her only word of French;

and I do not know that she seemed clever. An exquisite, kind refinement, with a shade of quietism gathered perhaps from the nuns, was what chiefly struck us. Or rather, upon that first occasion, we were conscious of a sense as of district visiting on our part, and reduced evangelical gentility on the part of our hostess. The other impression followed after she was more at ease, and came with Stanisla0 and his little girl to dine on board the *Casco*. She had dressed for the occasion: wore white, which very well became her strong brown face; and sat among us, eating or smoking her cigarette, quite cut off from all society, or only now and then included through the intermediary of her son. It was a position that might have been ridiculous, and she made it ornamental; making believe to hear and to be entertained; her face, whenever she met our eyes, lighting with the smile of good society; her contributions to the talk, when she made any, and that was seldom, always complimentary and pleasing. No attention was paid to the child, for instance, but what she remarked and thanked us for. Her parting with each, when she came to leave, was gracious and pretty, as had been every step of her behaviour. When Mrs. Stevenson held out her hand to say good-bye, Vaekehu took it, held it, and a moment smiled upon her; dropped it, and then, as upon a kindly afterthought, and with a sort of warmth of condescension, held out both hands and kissed my wife upon both cheeks. Given the same relation of years and rank, the thing would have been so done on the boards of the *Comédie Française*; just so might Madame Brohan have warmed and condescended to Madame Broisat in the *Marquis de Fillemer*. It was my part to accompany our guests ashore: when I kissed the little girl good-bye at the pier steps, Vaekehu gave a cry of gratification, reached down her hand into the boat, took mine, and pressed it with that flattering softness which seems the coquetry of the old lady in every quarter of the earth. The next moment she had taken Stanisla0's arm, and they moved off along the pier in the moonlight, leaving

me bewildered. This was a queen of cannibals; she was tattooed from hand to foot, and perhaps the greatest masterpiece of that art now extant, so that a while ago, before she was grown prim, her leg was one of the sights of Tai-o-hae; she had been passed from chief to chief; she had been fought for and taken in war; perhaps, being so great a lady, she had sat on the high place, and throned it there, alone of her sex, while the drums were going twenty strong and the priests carried up the bloodstained baskets of Long Pig. And now behold her, out of that past of violence and sickening feasts, step forth, in her age, a quiet, smooth, elaborate old lady, such as you might find at home (mittened also, but not often so well mannered) in a score of country houses. Only Vaekehu's mittens were of dye, not of silk; and they had been paid for, not in money, but the cooked flesh of men. It came in my mind with a clap, what she could think of it herself, and whether at heart, perhaps, she might not regret and aspire after the barbarous and stirring past. But when I asked Stanislaos—"Ah!" said he, "she is content; she is religious, she passes all her days with the sisters."

Stanislao (Stanislaos, with the final consonant evaded after the Polynesian habit) was sent by Bishop Dordillon to South America, and there educated by the fathers. His French is fluent, his talk sensible and spirited, and in his capacity of ganger-in-chief, he is of excellent service to the French. With the prestige of his name and family, and with the stick when needful, he keeps the natives working and the roads passable. Without Stanislao and the convicts, I am in doubt what would become of the present regimen in Nukahiva; whether the highways might not be suffered to close up, the pier to wash away, and the Residency to fall piece-meal about the ears of impotent officials. And yet though the hereditary favourer, and one of the chief props of French authority, he has always an eye upon the past. He showed me where the old public place had stood, still to be traced by random piles of stone; told me

how great and fine it was, and surrounded on all sides by populous houses, whence, at the beating of the drums, the folk crowded to make holiday. The drumbeat of the Polynesian has a strange and gloomy stimulation for the nerves of all. White persons feel it—at these precipitate sounds their hearts beat faster; and, according to old residents, its effect on the natives was extreme. Bishop Dordillon might entreat; Temoana himself command and threaten; at the note of the drum wild instincts triumphed. And now it might beat upon these ruins, and who should assemble? The houses are down, the people dead, their lineage extinct; and the sweepings and fugitives of distant bays and islands encamp upon their graves. The decline of the dance Stanislaö especially laments. "*Chaque pays à ses coutumes*," said he; but in the report of any gendarme, perhaps corruptly eager to increase the number of delicts and the instruments of his own power, custom after custom is placed on the expurgatorial index. "*Tenez, une danse qui n'est pas permise*," said Stanislaö; "*je ne sais pas pourquoi, elle est très jolie, elle va comme ça*," and sticking his umbrella upright in the road he sketched the steps and gestures. All his criticisms of the present, all his regrets for the past, struck me as temperate and sensible. The short term of office of the Resident, he thought the chief defect of the administration; that officer having scarce begun to be efficient ere he was recalled. I thought I gathered, too, that he regarded with some fear the coming change from a naval to a civil governor. I am sure at least that I regard it so myself; for the civil servants of France have never appeared to any foreigner as at all the flower of their country, while her naval officers may challenge competition with the world. In all this talk, Stanislaö was particular to speak of his own country as a land of savages; and when he stated an opinion of his own, it was with some apologetic preface, alleging that he was "a savage who had travelled." There was a deal, in this elaborate modesty, of honest pride. Yet there was something in the pre-

caution that saddened me; and I could not but fear he was only forestalling a taunt that he had heard too often.

I recall with interest two interviews with Stanislaö. The first was a certain afternoon of tropic rain, which we passed together in the verandah of the club; talking at times with heightened voices as the showers redoubled overhead, passing at times into the billiard-room, to consult, in the dim, cloudy daylight, that map of the world which forms its chief adornment. He was naturally ignorant of English history, so that I had much of news to communicate. The story of Gordon I told him in full, and many episodes of the Indian Mutiny, Lucknow, the second battle of Cawnpore, the relief of Arrah, the death of poor Spottiswoode, and Sir Hugh Rose's hotspur, midland campaign. He was intent to hear; his brown face, strongly marked with small-pox, kindled and changed with each vicissitude. His eyes glowed with the reflected light of battle; his questions were many and intelligent, and it was chiefly these that sent us so often to the map. But it is of our parting that I keep the strongest sense. We were to sail on the morrow, and the night had fallen, dark, gusty, and rainy, when we stumbled up the hill to bid farewell to Stanislaö. He had already loaded us with gifts; but more were waiting. We sat about the table over cigars and green coconuts; claps of wind blew through the house and extinguished the lamp, which was always instantly relighted with a single match; and these recurrent intervals of darkness were felt as a relief. For there was something painful and embarrassing in the kindness of that separation. "*Ah, vous devriez rester ici, mon cher ami!*" cried Stanislaö. "*Vous êtes les gens qu'il faut pour les Kanaques; vous êtes doux, vous et votre famille; vous seriez obéis dans toutes les îles.*" We had been civil; not always that, my conscience told me, and never anything beyond; and all this to-do is a measure, not of our considerateness, but of the want of it in others. The rest of the evening, on to Vaekehu's and back as far as to the pier, Stanislaö walked with

my arm and sheltered me with his umbrella; and after the boat had put off, we could still distinguish, in the murky darkness, his gestures of farewell. His words, if there were any, were drowned by the rain and the loud surf.

I have mentioned presents, a vexed question in the South Seas; and one which well illustrates the common, ignorant habit of regarding races in a lump. In many quarters the Polynesian gives only to receive. I have visited islands where the population mobbed me for all the world like dogs after the waggon of cat's-meat; and where the frequent proposition, "You my pleni (friend)," or (with more of pathos) "you all the same my father," must be received with hearty laughter and a shout. And perhaps everywhere, among the greedy and rapacious, a gift is regarded as a sprat to catch a whale. It is the habit to give gifts and to receive returns, and such characters, complying with the custom, will look to it nearly that they do not lose. But for persons of a different stamp, the statement must be reversed. The shabby Polynesian is anxious till he has received the return gift; the generous is uneasy until he has made it. The first is disappointed if you have not given more than he; the second is miserable if he thinks he has given less than you. This is my experience; if it clash with that of others, I pity their fortune, and praise mine: the circumstance cannot change what I have seen, nor lessen what I have received. And indeed I find that those who oppose me often argue from a ground of singular presumptions; comparing Polynesians with an ideal person, compact of generosity and gratitude, whom I never had the pleasure of encountering; and forgetting that what is almost poverty to us is wealth almost unthinkable to them. I will give one instance: I chanced to speak with consideration of these gifts of Stanislaos with a certain clever man, a great hater and contemner of Kanakas. "Well! what were they?" he cried. "A pack of old men's beards. Trash!" And the same gentleman, some half an hour later, being upon a different train of thought, dwelt at length

on the esteem in which the Marquesans held that sort of property, how they preferred it to all others except land, and what fancy prices it would fetch. Using his own figures, I computed that, in the commodity alone, the gifts of Vaekehu and Stanislaio represented between two and three hundred dollars; and the queen's official salary is of two hundred and forty in the year.

But the generosity on the one hand, and conspicuous meanness on the other, are in the South Seas, as at home, the exception. It is neither with any hope of gain, nor with any lively wish to please, that the ordinary Polynesian chooses and presents his gifts. A plain social duty lies before him, which he performs correctly but without the least enthusiasm. And we shall best understand his attitude of mind, if we examine our own to the cognate absurdity of marriage presents. There we give without any special thought of a return; yet if the circumstances arise, and the return be withheld, we shall judge ourselves insulted. We give them usually without affection, and almost never with a genuine desire to please; and our gift is rather a mark of our own status than a measure of love to the recipients. So in a great measure and with the common run of the Polynesians: their gifts are formal; they imply no more than social recognition; and they are made and reciprocated, as we pay and return our morning visits. And the practice of marking and measuring events and sentiments by presents is universal in the island world. A gift plays with them the part of stamp and seal; and has entered profoundly into the mind of islanders. Peace and war, marriage, adoption and naturalisation, are celebrated or declared by the acceptance or the refusal of gifts; and it is as natural for the islander to bring a gift as for us to carry a card-case.

CHAPTER X

A PORTRAIT AND A STORY

I HAVE had occasion several times to name the late bishop, Father Dordillon, "Monseigneur," as he is still almost universally called, Vicar-Apostolic of the Marquesas and Bishop of Cambysopolis *in partibus*. Everywhere in the islands, among all classes and races, this fine, old, kindly, cheerful fellow is remembered with affection and respect. His influence with the natives was paramount. They reckoned him the highest of men—higher than an admiral; brought him their money to keep; took his advice upon their purchases; nor would they plant trees upon their own land till they had the approval of the father of the islands. During the time of the French exodus he singly represented Europe, living in the Residency, and ruling by the hand of Temoana. The first roads were made under his auspices and by his persuasion. The old road between Hatiheu and Anaho was got under way from either side on the ground that it would be pleasant for an evening promenade, and brought to completion by working on the rivalry of the two villages. The priest would boast in Hatiheu of the progress made in Anaho, and he would tell the folk of Anaho, "If you don't take care, your neighbours will be over the hill before you are at the top." It could not be so done to-day; it could then; death, opium, and depopulation had not gone so far; and the people of Hatiheu, I was told, still vied with each other in fine attire, and used to go out by families, in the cool of the evening, boat-sailing and racing in the bay. There seems some truth at least in the common view, that this joint reign of Temoana and the

bishop was the last and brief golden age of the Marquesas. But the civil power returned, the mission was packed out of the Residency at twenty-four hours' notice, new methods supervened, and the golden age (whatever it quite was) determined. It is the strongest proof of Father Dordillon's prestige that it survived, seemingly without loss, this hasty deposition.

His method with the natives was extremely mild. Among these barbarous children he still played the part of the smiling father; and he was careful to observe, in all indifferent matters, the Marquesan etiquette. Thus, in the singular system of artificial kinship, the bishop had been adopted by Vaekehu as a grandson; Miss Fisher, of Hatiheu, as a daughter. From that day, Monseigneur never addressed the young lady except as his mother, and closed his letters with the formalities of a dutiful son. With Europeans he could be strict, even to the extent of harshness. He made no distinction against heretics, with whom he was on friendly terms; but the rules of his own Church he would see observed; and once at least he had a white man clapped in jail for the desecration of a saint's day. But even this rigor, so intolerable to laymen, so irritating to Protestants, could not shake his popularity. We shall best conceive him by example nearer home; we may all have known some divine of the old school in Scotland, a liberal Sabbatarian, a stickler for the letter of the law, who was yet in private modest, innocent, genial, and mirthful. Much such a man, it seems, was Father Dordillon. And his popularity bore a test yet stronger. He had the name, and probably deserved it, of a shrewd man in business and one that made the mission pay. Nothing so much stirs up resentment as the inmixture in commerce of religious bodies; but even rival traders spoke well of Monseigneur.

His character is best portrayed in the story of the days of his decline. A time came when, from the failure of sight, he must desist from his literary labours; his Marquesan hymns,

grammars, and dictionaries; his scientific papers, lives of saints, and devotional poetry. He cast about for a new interest: pitched on gardening, and was to be seen all day, with spade and waterpot, in his childlike eagerness, actually running between the borders. Another step of decay, and he must leave his garden also. Instantly a new occupation was devised, and he sat in the mission cutting paper flowers and wreaths. His diocese was not great enough for his activity; the churches of the Marquesas were papered with his handiwork, and still he must be making more. "Ah," said he, smiling, "when I am dead what a fine time you will have clearing out my trash!" He had been dead about six months; but I was pleased to see some of his trophies still exposed, and looked upon them with a smile: the tribute (if I have read his cheerful character aright) which he would have preferred to any useless tears. Disease continued progressively to disable him; he who had clambered so stalwartly over the rude rocks of the Marquesas, bringing peace to warfaring clans, was for some time carried in a chair between the mission and the church, and at last confined to bed, impotent with dropsy, and tormented with bed-sores and sciatica. Here he lay two months without complaint; and on the 11th January, 1887, in the seventy-ninth year of his life, and the thirty-fourth of his labours in the Marquesas, passed away.

Those who have a taste for hearing missions, Protestant or Catholic, decried, must seek their pleasure elsewhere than in my pages. Whether Catholic or Protestant, with all their gross blots, with all their deficiency of candour, of humor, and of common sense, the missionaries are the best and the most useful whites in the Pacific. This is a subject which will follow us throughout; but there is one part of it that may conveniently be treated here. The married and the celibate missionary, each has his particular advantage and defect. The married missionary, taking him at the best, may offer to the native what he is much in want of—a higher picture of domestic life; but

the woman at his elbow tends to keep him in touch with Europe and out of touch with Polynesia, and to perpetuate, and even to ingrain, parochial decencies far best forgotten. The mind of the female missionary tends, for instance, to be continually busied about dress. She can be taught with extreme difficulty to think any costume decent but that to which she grew accustomed on Clapham Common; and to gratify this prejudice, the native is put to useless expense, his mind is tainted with the morbidities of Europe, and his health is set in danger. The celibate missionary, on the other hand, and whether at best or worst, falls readily into native ways of life; to which he adds too commonly what is either a mark of celibate man at large, or an inheritance from mediæval saints—I mean slovenly habits and an unclean person. There are, of course, degrees in this; and the sister (of course, and all honour to her) is as fresh as a lady at a ball. For the diet there is nothing to be said—it must amaze and shock the Polynesian—but for the adoption of native habits there is much. "*Chaque pays a ses coutumes*," said Stanislaw; these it is the missionary's delicate task to modify; and the more he can do so from within, and from a native standpoint, the better he will do his work; and here I think the Catholics have sometimes the advantage; in the Vicariate of Dordillon, I am sure they had it. I have heard the bishop blamed for his indulgence to the natives, and above all because he did not rage with sufficient energy against cannibalism. It was a part of his policy to live among the natives like an elder brother; to follow where he could; to lead where it was necessary; never to drive; and to encourage the growth of new habits, instead of violently rooting up the old. And it might be better, in the long-run, if this policy were always followed.

It might be supposed that native missionaries would prove more indulgent, but the reverse is found to be the case. The new broom sweeps clean; and the white missionary of to-day is often embarrassed by the bigotry of his native coadjutor.

What else should we expect? On some islands, sorcery, polygamy, human sacrifice, and tobacco-smoking have been prohibited, the dress of the native has been modified, and himself warned in strong terms against rival sects of Christianity; all by the same man, at the same period of time, and with the like authority. By what criterion is the convert to distinguish the essential from the unessential? He swallows the nostrum whole; there has been no play of mind, no instruction, and, except for some brute utility in the prohibitions, no advance. To call things by their proper names, this is teaching superstition. It is unfortunate to use the word; so few people have read history, and so many have dipped into little atheistic manuals, that the majority will rush to a conclusion, and suppose the labour lost. And far from that: These semi-spontaneous superstitions, varying with the sect of the original evangelist and the customs of the island, are found in practice to be highly fructifying; and in particular those who have learned and who go forth again to teach them, offer an example to the world. The best specimen of the Christian hero that I ever met was one of these native missionaries. He had saved two lives at the risk of his own; like Nathan, he had bearded a tyrant in his hour of blood; when a whole white population fled, he alone stood to his duty; and his behaviour under domestic sorrow with which the public has no concern filled the beholder with sympathy and admiration. A poor little smiling laborious man he looked; and you would have thought he had nothing in him but that of which indeed he had too much—facile good-nature.

It chanced that the only rivals of Monseigneur and his mission in the Marquesas were certain of these brown-skinned evangelists, natives from Hawaii. I know not what they thought of Father Dordillon: they are the only class I did not question; but I suspect the prelate to have regarded them as-
kance, for he was eminently human. During my stay at Tai-o-hae, the time of the yearly holiday came round at the girls'

school; and a whole fleet of whale-boats came from Uapu to take the daughters of that island home. On board of these was Kauwealoha, one of the pastors, a fine, rugged old gentleman, of that leonine type so common in Hawaii. He paid me a visit in the *Casco*, and there entertained me with a tale of one of his colleagues, Kekela, a missionary in the great cannibal isle of Hiva-oa. It appears that shortly after a kidnapping visit from a Peruvian slaver, the boats of an American whaler put into a bay upon that island, were attacked, and made their escape with difficulty, leaving their mate, a Mr. Whalon, in the hands of the natives. The mate, with his arms bound behind his back, was cast into a house; and the chief announced the capture to Kekela. And here I begin to follow the version of Kauwealoha; it is a good specimen of Kanaka English; and the reader is to conceive it delivered with violent emphasis and speaking pantomime.

"'I got 'Melican mate,' the chief he say. 'What you go do 'Melican mate?' Kekela he say.—'I go make fire, I go kill, I go eat him,' he say; 'you come to-morrow eat piece.'—'I no want eat 'Melican mate!' Kekela he say: 'why you want?'—'This bad shippee, this slave shippee,' the chief he say. 'One time a shippee he come from Pelu, he take away plenty Kanaka, he take away my son. 'Melican mate he bad man. I go eat him; you eat piece.'—'I no want eat 'Melican mate!' Kekela he say; and he cly—all night he cly! To-morrow Kekela he get up, he put on blackee coat, he go see chief; he see Missa Whela', him hand tie' like this. (*Pantomime*.) Kekela he cly. He say chief:—'Chief, you like things of mine? you like whale-boat?'—'Yes,' he say. 'You like file-a'm?' (fire-arms).—'Yes,' he say. 'You like blackee coat?'—'Yes,' he say. Kekela he take Missa Whela' by he shoul'a' (shoulder), he take him light out house; he gave chief he whale-boat, he file-a'm, he blackee coat. He take Missa Whela' he house, make him sit down with his wife and chil'en. Miss Whela' all-the-same pelison (prison); he wife, he chil'en in Ameliçã; he cly—O, he cly. Kekela he solly. One day, Kek-

ela, he see ship. (*Pantomime.*) He say Missa Whela':—'Ma' Whala'?' Missa Whela' he say—'Yes.' Kanaka they begin go down beach. Kekela he get eleven Kanaka, get oa' (oars), get evely thing. He say Missa Whela', 'Now you go quick.' They jump in whale-boat. 'Now you low!' Kekela he say: 'you low quick, quick!' (*Violent pantomime, and a change indicating that the narrator has left the boat and returned to the beach.*) All the Kanaka they say, 'How! 'Melican mate he go away?'—jump in boat; low afta. (*Violent pantomime and change again to boat.*) Kekela he say, 'Low quick!'

Here I think Kauwealoha's pantomime had confused me; I have no more of his *ipsissima verba*; and can but add, in my own less spirited manner, that the ship was reached, Mr. Whalon taken aboard, and Kekela returned to his charge among the cannibals. But how unjust it is to repeat the stumbings of a foreigner in a language only partly acquired! A thoughtless reader might conceive Kauwealoha and his colleague to be a species of amicable baboon; but I have here the antidote. In return for his act of gallant charity, Kekela was presented by the American Government with a sum of money, and by President Lincoln personally with a gold watch. From his letter of thanks, written in his own tongue, I give the following extract. I do not envy the man who can read it without emotion.

When I saw one of your countrymen, a citizen of your great nation, ill-treated, and about to be baked and eaten, as a pig is eaten, I ran to save him, full of pity and grief at the evil deed of these benighted people. I gave my boat for the stranger's life. This boat came from James Hunnewell, a gift of friendship. It became the ransom of this countryman of yours, that he might not be eaten by the savages who knew not Jehovah. This was Mr. Whalon, and the date, Jan. 14, 1864.

As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the root of all that is good and true, which is *love*.

1. Love to Jehovah.

2. Love to self.

3. Love to our neighbour.

If a man have a sufficiency of these three, he is good and holy, like his God, Jehovah, in his triune character (Father, Son, and Holy Ghost), one-three, three-one. If he have two and wants one, it is not well; and if he have one and wants two, this, indeed, is not well; but if he cherishes all three, then is he holy, indeed, after the manner of the Bible.

This is a great thing for your great nation to boast of, before all the nations of the earth. From your great land a most precious seed was brought to the land of darkness. It was planted here, not by means of guns and men-of-war and threatenings. It was planted by means of the ignorant, the neglected, the despised. Such was the introduction of the word of the Almighty God into this group of Nuhiwa. Great is my debt to Americans, who have taught me all things pertaining to this life and to that which is to come.

How shall I repay your great kindness to me? Thus David asked of Jehovah, and thus I ask of you, the President of the United States. This is my only payment—that which I have received of the Lord, love—(aloha).

CHAPTER XI

LONG PIG

NOTHING more strongly arouses our disgust than human feeding, nothing so surely unmortars a society; nothing, we might plausibly argue, will so harden and degrade the minds of those that practise it. And yet we ourselves make much the same appearance in the eyes of the Buddhist and the vegetarian. We consume the carcasses of creatures of like appetites, passions, and organs with ourselves; we feed on babes, though not our own; and the slaughter-house resounds daily with screams of pain and fear. We distinguish, indeed; but the unwillingness of many nations to eat the dog, an animal with whom we live on terms of the next intimacy, shows how precariously the distinction is grounded. The pig is the main element of animal food among the islands; and I had many occasions, my mind being quickened by my cannibal surroundings, to observe his character and the manner of his death. Many islanders live with their pigs as we do with our dogs; both crowd around the hearth with equal freedom; and the island pig is a fellow of activity, enterprise, and sense. He husks his own cocoa-nuts, and (I am told) rolls them into the sun to burst; he is the terror of the shepherd. Mrs. Stevenson, senior, has seen one fleeing to the woods with a lamb in his mouth; and I saw another come rapidly (and erroneously) to the conclusion that the *Casco* was going down, and swam through the flush water to the rail in search of an escape. It was told us in childhood that pigs cannot swim; I have known one to leap overboard, swim five hundred feet to shore, and return to the house of his original owner. I was once, at Tau-

tira, a pig-master on a considerable scale; at first, in my pen, the utmost good feeling prevailed; a little sow with a belly-ache came and appealed to us for help in the manner of a child; and there was one shapely black boar, whom we called Catholicus, for he was a particular present from the Catholics of the village, and who early displayed the marks of courage and friendliness; no other animal, whether dog or pig, was suffered to approach him at his food, and for human beings he showed a full measure of that toadying fondness, so common in the lower animals, and possibly their chief title to the name. One day, on visiting my piggery, I was amazed to see Catholicus draw back from my approach with cries of terror; and if I was amazed at the change, I was truly embarrassed when I learnt its reason. One of the pigs had been that morning killed; Catholicus had seen the murder, he had discovered, he was dwelling in the shambles, and from that time his confidence and his delight in life were ended. We still reserved him a long while, but he could not endure the sight of any two-legged creature, nor could we, under the circumstances, encounter his eye without confusion. I have assisted besides, by the ear, at the act of butchery itself; the victim's cries of pain I think I could have borne, but the execution was mismanaged, and his expression of terror was contagious: that small heart moved to the same tune with ours. Upon such "dread foundations" the life of the European reposes, and yet the European is among the least cruel of races. The paraphernalia of murder, the preparatory brutalities of his existence, are all hid away; an extreme sensibility reigns upon the surface; and ladies will faint at the recital of one tithe of what they daily expect of their butchers. Some will be even crying out upon me in their hearts for the coarseness of this paragraph. And so with the island cannibals. They were not cruel; apart from this custom, they are a race of the most kindly; rightly speaking, to cut a man's flesh after he is dead is far less hateful than to oppress him whilst he lives; and even the victims of their

appetite were gently used in life and suddenly and painlessly despatched at last. In island circles of refinement it was doubtless thought bad taste to expatiate on what was ugly in the practice.

Cannibalism is traced from end to end of the Pacific, from the Marquesas to New Guinea, from New Zealand to Hawaii, here in the lively haunt of its exercise, there by scanty but significant survivals. Hawaii is the most doubtful. We find cannibalism chronicled in Hawaii, only in the history of a single war, where it seems to have been thought exceptional,* as in the case of mountain outlaws, such as fell by the hand of Theseus. In Tahiti, a single circumstance survived, but that appears conclusive. In historic times, when human oblation was made in the marae, the eyes of the victim were formally offered to the chief: a delicacy to the leading guest. All Melanesia appears tainted. In Micronesia, in the Marshalls, with which my acquaintance is no more than that of a tourist, I could find no trace at all; and even in the Gilbert zone I long looked and asked in vain. I was told tales indeed of men who had been eaten in a famine; but these were nothing to my purpose, for the same thing is done under the same stress by all kindreds and generations of men. At last, in some manuscript notes of Dr. Turner's, which I was allowed to consult at Malua, I came on one damning evidence: on the island of Onotoa the punishment for theft was to be killed and eaten. How, then, to account for the universality of the practice over so vast an area, among people of such varying civilization, and, with whatever intermixture, of such different blood? What circumstance is common to them all, but that they lived on islands destitute, or very nearly so, of animal food? I can never find it in my appetite that man was meant to live on vegetables only. When our stores ran low among the islands, I grew weary for the recurrent day when economy allowed us to open another tin of miserable mutton. And in at least

* Information of Mrs. Alexander.

one ocean language, a particular word denotes that a man is "hungry for fish," having reached that stage when vegetables can no longer satisfy, and his soul, like those of the Hebrews in the desert, begins to lust after fleshpots. Add to this the evidences of over-population and imminent famine already adduced, and I think we see some ground of indulgence for the island cannibal.

It is right to look at both sides of any question; but I am far from making the apology of this worse than bestial vice. The higher Polynesian races, such as the Tahitians, Hawaiians, and Samoans, had one and all outgrown, and some of them had in part forgot, the practice, before Cook or Bougainville had shown a topsail in their waters. It lingered only in some low islands where life was difficult to maintain, and among inveterate savages like the New Zealanders or the Marquesans. The Marquesans intertwined man-eating with the whole fabric of their lives; long-pig was in a sense their currency and sacrament; it formed the hire of the artist, illustrated public events, and was the occasion and attraction of a feast. To-day they are paying the penalty of this bloody commixture. The civil power, in its crusade against man-eating, has had to examine one after another all Marquesan arts and pleasures, has found them one after another tainted with a cannibal element, and one after another has placed them on the proscribed list. Their art of tattooing stood by itself, the execution exquisite, the designs most beautiful and intricate; nothing more handsomely sets off a handsome man; it may cost some pain in the beginning, but I doubt if it be near so painful in the long-run, and I am sure it is far more becoming than the ignoble European practice of tightlacing among women. And now it has been found needful to forbid the art. Their songs and dances were numerous (and the law has had to abolish them by the dozen). They now face empty-handed the tedium of their uneventful days; and who shall pity them? The least rigorous will say that they were justly served.

Death alone could not satisfy Marquesan vengeance: the flesh must be eaten. The chief who seized Mr. Whalon preferred to eat him; and he thought he had justified the wish when he explained it was a vengeance. Two or three years ago, the people of a valley seized and slew a wretch who had offended them. His offence, it is to be supposed, was dire; they could not bear to leave their vengeance incomplete, and under the eyes of the French, they did not dare to hold a public festival. The body was accordingly divided; and every man retired to his own house to consummate the rite in secret, carrying his proportion of the dreadful meat in a Swedish match-box. The barbarous substance of the drama and the European properties employed offer a striking contrast to the imagination. Yet more striking is another incident of the very year when I was there myself, 1888. In the spring, a man and woman skulked about the school-house in Hiva-*oa* till they found a particular child alone. Him they approached with honeyed words and carneying manners—"You are So-and-so, son of So-and-so?" they asked; and caressed and beguiled him deeper in the woods. Some instinct woke in the child's bosom, or some look betrayed the horrid purpose of his deceivers. He sought to break from them; he screamed; and they, casting off the mask, seized him the more strongly and began to run. His cries were heard; his schoolmates, playing not far off, came running to the rescue; and the sinister couple fled and vanished in the woods. They were never identified; no prosecution followed; but it was currently supposed they had some grudge against the boy's father, and designed to eat him in revenge. All over the islands, as at home among our own ancestors, it will be observed that the avenger takes no particular heed to strike an individual. A family, a class, a village, a whole valley or island, a whole race of mankind, share equally the guilt of any member. So, in the above story, the son was to pay the penalty for his father; so Mr. Whalon, the mate of an American whaler, was to bleed and be eaten for the misdeeds of a Peruvian

slaver. I am reminded of an incident in Jaluit in the Marshall group, which was told me by an eye-witness, and which I tell here again for the strangeness of the scene. Two men had awakened the animosity of the Jaluit chiefs; and it was their wives who were selected to be punished. A single native served as executioner. Early in the morning, in face of a large concourse of spectators, he waded out upon the reef between his victims. These neither complained nor resisted; accompanied their destroyer patiently; stooped down, when they had waded deep enough, at his command; and he (laying one hand upon the shoulders of each) held them under water till they drowned. Doubtless, although my informant did not tell me so, their families would be lamenting aloud upon the beach.

Appetite and ostentation, fashion and vengeance thus augmented the numbers of the slain; and it is not surprising if the omen has played a part in the depopulation of the archipelago. The isle of Motane lies desolate, the last survivor "baked and eaten as a pig is eaten." Beyond Hatiheu, toward the desert west of Nukahiva, a valley may be seen descending to the sea; in the memory of man it was still inhabited, though by a dwindling people, oppressed and continually pirated by stronger neighbours; in the end, the remnant was taken at a rush and as a whole, and the ovens glowed and the victors feasted for days. Of this last inroad, a tale is told which I repeat with misgivings. The conquered chief (it is related), spying in the heat of battle the chief of his opponents, instantly "gave him his name" and escaped scatheless. If this be true, if such a means of safety were indeed within the reach of all, it is a singular instance of the point of honour that the expedient was not resorted to more often.

In the Marquesas it may be said that whites were never eaten. The priests of the mission were indeed in the habit of making brothers as soon as they landed to avert the danger; and it may be reasoned that the priests knew best; but, from all that I could learn, the practice was doubly useless; since

they were in no danger in the first place, and if the danger had existed, the ceremony would have been no protection; and I surmise it was encouraged by Monseigneur for other reasons. I have talked with many old residents, and their testimony was explicit and coincident. Whites were not eaten. The case of Mr. Whalon stood alone, and that was a Vendetta. And Chinamen enjoyed the same immunity as Europeans. So that the Marquesan may be said to be endophagous; and only their own folk or kindred Polynesians went to the oven. It was not so in Melanesia, it was not so in New Zealand; even in the Dangerous Archipelago, a few hundred miles away, whites seem to have been eaten readily. What makes it more curious, though it may very well be accidental, we have here the same delimitation as for the tapu sickness: all Polynesians within, whites and Chinamen without.

CHAPTER XII

THE HIGH PLACE

IT was from Hatiheu that I paid my first visit to a cannibal high place.

The day was sultry and clouded. Drenching tropical showers succeeded bursts of sweltering sunshine. The green pathway of the road wound steeply upward. As we went, our little schoolboy guide a little ahead of us, Father Simeon had his portfolio in his hand, and named the trees for me, and read aloud from his notes the abstract of their virtues. Presently, the road mounting, showed us the vale of Hatiheu on a larger scale; and the priest, with occasional reference to our guide, pointed out the boundaries and told me the names of the larger tribes that lived at perpetual war in the old days: one on the northeast, one along the beach, one behind upon the mountain. With a survivor of this latter clan Father Simeon had spoken; until the pacification he had never been to the sea's edge, nor, if I remember exactly, eaten of scafish. Each in its own district, the septs lived cantoned and beleaguered. One step without the boundaries was to affront death. If famine came, the men must out to the woods to gather chestnuts and small fruits; even as to this day, if the parents are backward in their weekly doles, school must be broken up and the scholars sent foraging. But in the old days, when there was trouble in one clan, there would be activity in all its neighbours; the woods would be laid full of ambushes; and he who went after vegetables for himself might remain to be a joint for his hereditary foes. Nor was the pointed occasion needful. A dozen different natural signs and social junctures called this

people to the war-path and the cannibal hunt. Let one of chiefly rank have finished his tattooing, the wife of one be near upon her time, two of the debouching streams have deviated nearer on the beach of Hatiheu, a certain bird have been heard to sing, a certain ominous formation of cloud observed above the northern sea; and instantly the arms were oiled, and the man-hunters swarmed into the wood to lay their fratricidal ambuscades. It appears besides that occasionally, perhaps in famine, the priest would shut himself in his house, where he lay for a stated period like a person dead. When he came forth it was to run for three days through the territory of the clan, naked and starving, and to sleep at night alone in the high place. It was now the turn of the others to keep the house, for to encounter the priest upon his rounds was death. On the eve of the fourth day the time of the running was over; the priest returned to his roof, the laymen came forth, and in the morning the number of the victims was announced. I have this tale of the priest on one authority—I think a good one—but I set it down with diffidence. The particulars are so striking that, had they been true, I almost think I must have heard them oftener referred to. Upon one point there seems to be no question: that the feast was sometimes furnished from within the clan. In times of scarcity, all who were not protected by their family connections—in the Highland expression, all the commons of the clan—had cause to tremble. It was vain to resist, it was useless to flee. They were begirt upon all hands by cannibals; and the oven was ready to smoke for them abroad in the country of their foes, or at home in the valley of their fathers.

At a certain corner of the road our scholar-guide struck off to his left into the twilight of the forest. We were now on one of the ancient native roads, plunged in a high vault of wood, and clambering, it seemed, at random over boulders and dead trees; but the lad wound in and out and up and down without a check, for these paths are to the natives as marked as the

king's highway is to us; insomuch that, in the days of the manhunt, it was their labour rather to block and deface than to improve them. In the crypt of the wood the air was clammy and hot and cold; overhead, upon the leaves, the tropical rain uproariously poured, but only here and there, as through holes in a leaky roof, a single drop would fall, and make a spot upon my mackintosh. Presently the huge trunk of a banyan hove in sight, standing upon what seemed the ruins of an ancient fort; and our guide, halting and holding forth his arm, announced that we had reached the *paepae tapu*.

Paepae signifies a floor or platform such as a native house is built on; and even such a *paepae*—a *paepae hae*—may be called a *paepae tapu* in a lesser sense when it is deserted and becomes the haunt of spirits; but the public high place, such as I was now treading, was a thing on a great scale. As far as my eyes could perceive through the dark undergrowth, the floor of the forest was all paved. Three tiers of terrace ran on the slope of the hill; in front, a crumbling parapet contained the main arena; and the pavement of that was pierced and parcelled out with several wells and small enclosures. No trace remained of any superstructure, and the scheme of the amphitheatre was difficult to seize. I visited another in Hiva-*oa*, smaller but more perfect, where it was easy to follow rows of benches, and to distinguish isolated seats of honour for eminent persons; and where, on the upper platform, a single joist of the temple or dead-house still remained, its uprights richly carved. In the old days the high place was sedulously tended. No tree except the sacred banyan was suffered to encroach upon its grades, no dead leaf to rot upon the pavement. The stones were smoothly set, and I am told they were kept bright with oil. On all sides, the guardians lay encamped in their subsidiary huts to watch and cleanse it. No other foot of man was suffered to draw near; only the priest, in the days of his running, came there to sleep—perhaps to dream of his ungodly errand; but, in the time of the feast, the clan trooped to the

high place in a body, and each had his appointed seat. There were places for the chiefs, the drummers, the dancers, the women, and the priests. The drums—perhaps twenty strong, and some of them twelve feet high—continuously throbbed in time. In time the singers kept up their long-drawn, lugubrious, ululating song; in time, too, the dancers, tricked out in singular finery, stepped, leaped, swayed, and gesticulated—their plumed fingers fluttering in the air like butterflies. The sense of time, in all these ocean races, is extremely perfect; and I conceive, in such a festival, that almost every sound and movement fell in one. So much the more unanimously must have grown the agitation of the feasters; so much the more wild must have been the scene to any European who could have beheld them there, in the strong sun and the strong shadow of the banyan, rubbed with saffron to throw in a more high relief the arabesque of the tattoo; the women bleached by days of confinement to a complexion almost European; the chief's crowned with silver plumes of old men's beards and girt with kirtles of the hair of dead women. All manner of island food was meanwhile spread for the women and the commons; and, for those who were privileged to eat of it, there were carried up to the dead-house the baskets of long pig. It is told that the feasts were long kept up; the people came from them brutishly exhausted with debauchery, and the chiefs heavy with their beastly food. There are certain sentiments which we call emphatically human—denying the honour of that name to those who lack them. In such feasts—particularly where the victim had been slain at home, and men banqueted on the poor clay of a comrade with whom they had played in infancy, or a woman whose favours they had shared—the whole body of these sentiments is outraged. To consider it too closely is to understand, if not to excuse, these fervours of self-righteous old ship captains, who would man their guns, and open fire in passing, on a cannibal island.

And yet it was strange. There, upon the spot, as I stood

under the high, dripping vault of the forest, with the young priest on the one hand, in his kilted gown, and the bright-eyed Marquesan schoolboy on the other, the whole business appeared infinitely distant; and, fallen in the cold perspective and dry light of history. The bearing of the priest, perhaps, affected me. He smiled; he jested with the boy, the heir both of these feasters and their meat; he clapped his hands, and gave me a stave of one of the old, ill-omened choruses. Centuries might have come and gone since this slimy theatre was last in operation; and I beheld the place with no more emotion than I might have felt in visiting Stonehenge. In Hiva-oa, as I began to appreciate that the thing was still living and latent about my footsteps, and that it was still within the bounds of possibility that I might hear the cry of the trapped victim, my historic attitude entirely failed, and I was sensible of some repugnance for the natives. But here, too, the priests maintained their jocular attitude: rallying the cannibals as upon an eccentricity rather absurd than horrible; seeking, I should say, to shame them from the practice by good-natured ridicule, as we shame a child from stealing sugar. We may here recognise the temperate and sagacious mind of Bishop Dordillon.

CHAPTER XIII

THE STORY OF A PLANTATION

TAAHAUKU, on the south-westerly coast of Hiva-oo-Tahuku, say the slovenly whites—may be called the port of Atuona. It is a narrow and small anchorage, set between low cliffy points, and opening above upon a woody valley: a little French fort, now disused and deserted, overhangs the valley and the inlet. Atuona itself, at the head of the next bay, is framed in a theatre of mountains, which dominate the more immediate settling of Taakauku and give the salient character of the scene. They are reckoned at no higher than four thousand feet; but Tahiti with eight thousand, and Hawaii with fifteen, can offer no such picture of abrupt, melancholy alps. In the morning, when the sun falls directly on their front, they stand like a vast wall: green to the summit, if by any chance the summit should be clear—watercourses here and there delineated on their face, as narrow as cracks. Towards afternoon, the light falls more obliquely, and the sculpture of the range comes in relief, huge gorges sinking into shadow, huge, tortuous buttresses standing edged with sun. At all hours of the day they strike the eye with some new beauty, and the mind with the same menacing gloom.

The mountains, dividing and deflecting the endless airy deluge of the Trade, are doubtless answerable for the climate. A strong draught of wind blew day and night over the anchorage. Day and night the same fantastic and attenuated clouds fled across the heavens, the same dusky cap of rain and vapour fell and rose on the mountain. The land breezes came very strong and chill, and the sea, like the air, was in perpetual

bustle. The swell crowded into the narrow anchorage like sheep into a fold; broke all along both sides, high on the one, low on the other; kept a certain blowhole sounding and smoking like a cannon; and spent itself at last upon the beach.

On the side away from Atuona, the sheltering promontory was a nursery of coco trees. Some were mere infants, none had attained to any size, none had yet begun to shoot skyward with that whip-like shaft of the mature palm. In the young trees the colour alters with the age and growth. Now all is of a grass-like hue, infinitely dainty; next the nib grows golden, the fronds remaining green as ferns; and then, as the trunk continues to mount and to assume its final hue of grey, the fans put on manlier and more decided depths of verdure, stand out dark upon the distance, glisten against the sun, and flash like silver fountains in the assault of the wind. In this young wood of Taahauku, all these hues and combinations were exemplified and repeated by the score. The trees grew pleasantly spaced upon a hilly sward, here and there interspersed with a rack for drying copra, or a tumble-down hut for storing it. Every here and there the stroller had a glimpse of the *Gasco* tossing in the narrow anchorage below; and beyond he had ever before him the dark amphitheatre of the Atuona mountains and the cliffy bluff that closes it to seaward. The trade wind moving in the fans made a ceaseless noise of summer rain; and from time to time, with a sound of a sudden and distant drum-beat, the surf would burst in a sea-cave.

At the upper end of the inlet, its low, cliffy lining sinks, at both sides, into a beach. A copra warehouse stands in the shadow of the shoreside trees, flitted about for ever by a clan of dwarfish swallows; and a line of rails on a high wooden staging bends back into the mouth of the valley. Walking on this, the new-landed traveller becomes aware of a broad freshwater lagoon (one arm of which he crosses), and beyond of a grove of noble palms, sheltering the house of the trader, Mr.

Keane. Overhead, the cocos join in a continuous and lofty roof; blackbirds are heard lustily singing; the island cock springs his jubilant rattle and airs his golden plumage; cow-bells sound far and near in the grove; and when you sit in the broad verandah, lulled by this symphony, you may say to yourself, if you are able: "Better fifty years in Europe. . . ." Farther on, the floor of the valley is flat and green, and dotted here and there with stripling coco palms. Through the midst, with many changes of music, the river trots and brawls; and along its course, where we should look for willows, buraos grow in clusters, and make shadowy pools after an angler's heart. A vale more rich and peaceful, sweeter air, a sweeter voice of rural sounds, I have found nowhere. One circumstance alone might strike the experienced: here is a convenient beach, deep soil, good water, and yet nowhere any paepaes, nowhere any trace of island habitation.

It is but a few years since this valley was a place choked with jungle, the debatable land and battleground of cannibals. Two clans laid claim to it—neither could substantiate the claim; and the roads lay deserted, or were only visited by men in arms. It is for this very reason that it wears now so smiling an appearance: cleared, planted, built upon, supplied with railways, boat-houses, and bath-houses. For, being no man's land, it was the more readily ceded to a stranger. The stranger was Captain John Hart: Ima Hati, "Broken-arm," the natives call him, because when he first visited the islands his arm was in a sling. Captain Hart, a man of English birth but an American subject, had conceived the idea of cotton culture in the Marquesas during the American Civil War, and was at first rewarded with success. His plantation at Anaho was highly productive; island cotton fetched a high price, and the natives used to debate which was the stronger power, Ima Hati or the French: deciding in favour of the Captain, because, though the French had the most ships, he had the more money.

He marked Taahauku for a suitable site, acquired it, and offered the superintendence to Mr. Robert Stewart, a Fife-shire man, already some time in the islands, who had just been ruined by a war on Tauata. Mr. Stewart was somewhat averse to the adventure, having some acquaintance with At-uona and its notorious chieftain, Moipu. He had once landed there, he told me, about dusk, and found the remains of a man and woman partly eaten. On his starting and sickening at the sight, one of Moipu's young men picked up a human foot, and provocatively staring at the stranger, grinned and nibbled at the heel. None need be surprised if Mr. Stewart fled incontinently to the bush, lay there all night in a great horror of mind, and got off to sea again by daylight on the morrow. "It was always a bad place, Atuona," commented Mr. Stewart, in his homely Fife-shire voice. In spite of this dire introduction, he accepted the Captain's offer, was landed at Taahauku with three Chinamen, and proceeded to clear the jungle.

War was pursued at that time, almost without interval, between the men of Atuona and the men of Haamau; and one day, from the opposite sides of the valley, battle—or I should rather say the noise of battle—raged all the afternoon: the shots and insults of the opposing clans passing from hill to hill over the heads of Mr. Stewart and his Chinamen. There was no genuine fighting; it was like a bicker of schoolboys, only some fool had given the children guns. One man died of his exertions in running, the only casualty. With night, the shots and insults ceased; the men of Haamau withdrew; and victory, on some occult principle, was scored to Moipu. Perhaps, in consequence, there came a day when Moipu made a feast, and a party from Haamau came under safe conduct to eat of it. These passed early by Taahauku, and some of Moipu's young men were there to be a guard of honour. They were not long gone before there came down from Haamau, a man, his wife, and a girl of twelve, their daughter, bringing fungus. Several Atuona lads were hanging round the store;

but the day being one of truce none apprehended danger. The fungus was weighed and paid for; the man of Haamau proposed he should have his axe ground in the bargain; and Mr. Stewart demurring at the trouble, some of the Atuona lads offered to grind it for him, and set it on the wheel. While the axe was grinding, a friendly native whispered Mr. Stewart to have a care of himself, for there was trouble in hand; and, all at once, the man of Haamau was seized, and his head and arm stricken from his body, the head at one sweep of his own newly sharpened axe. In the first alert, the girl escaped among the cotton; and Mr. Stewart, having thrust his wife into the house and locked her in from the outside, supposed the affair was over. But the business had not passed without noise, and it reached the ears of an older girl who had loitered by the way, and who now came hastily down the valley, crying as she came for her father. Her, too, they seized and beheaded; I know not what they had done with the axe, it was a blunt knife that served their butcherly turn upon the girl; and the blood spurted in fountains and painted them from head to foot. Thus horrible from crime, the party returned to Atuona, carrying the heads to Moipu. It may be fancied how the feast broke up; but it is notable that the guests were honourably suffered to retire. These passed back through Taahauku in extreme disorder; a little after, the valley began to be overrun with shouting and triumphing braves; and a letter of warning coming at the same time to Mr. Stewart, he and his Chinamen took refuge with the Protestant missionary in Atuona. That night the store was gutted, and the bodies cast in a pit and covered with leaves. Three days later the schooner had come in; and things appearing quieter, Mr. Stewart and the Captain landed in Taahauku to compute the damage and to view the grave, which was already indicated by the stench. While they were so employed, a party of Moipu's young men, decked with red flannel to indicate martial sentiments, came over the hills from Atuona, dug up the

bodies, washed them in the river, and carried them away on sticks. That night the feast began.

Those who knew Mr. Stewart before this experience declare the man to be quite altered. He stuck, however, to his post; and somewhat later, when the plantation was already well established, and gave employment to sixty Chinamen and seventy natives, he found himself once more in dangerous times. The men of Haamau, it was reported, had sworn to plunder and erase the settlement; letters came continually from the Hawaiian missionary, who acted as intelligence department; and for six weeks Mr. Stewart and three other whites slept in the cotton-house at night in a rampart of bales, and (what was their best defence) ostentatiously practised rifle shooting by day upon the beach. Natives were often there to watch them; the practice was excellent; and the assault was never delivered—if it ever was intended, which I doubt, for the natives are more famous for false rumours than for deeds of energy. I was told the late French war was a case in point; the tribes on the beach accusing those in the mountains of designs which they had never the hardihood to entertain. And the same testimony to their backwardness in open battle reached me from all sides. Captain Hart once landed after an engagement in a certain bay; one man had his hand hurt, an old woman and two children had been slain; and the Captain improved the occasion by poulticing the hand, and taunting both sides upon so wretched an affair. It is true these wars were often merely formal—comparable with duels to the first blood. Captain Hart visited a bay where such a war was being carried on between two brothers, one of whom had been thought wanting in civility to the guests of the other. About one half of the population served day about upon alternate sides, so as to be well with each when the inevitable peace should follow. The forts of the belligerents were over against each other, and close by. Pigs were cooking. Well-oiled braves, with well-oiled muskets, strutted on the paepae or sat down

to feast. No business, however needful, could be done, and all thoughts were supposed to be centred in this mockery of war. A few days later, by a regrettable accident, a man was killed; it was felt at once the thing had gone too far, and the quarrel was instantly patched up. But the more serious wars were prosecuted in a similar spirit; a gift of pigs and a feast made their inevitable end; the killing of a single man was a great victory, and the murder of defenceless solitaires counted a heroic deed.

The foot of the cliffs, about all these islands, is the place of fishing. Between Taahauku and Atuona we saw men, but chiefly women, some nearly naked, some in thin white or crimson dresses, perched in little surf-beat promontories—the brown precipice overhanging them, and the convolvulus overhanging that, as if to cut them off the more completely from assistance. There they would angle much of the morning; and as fast as they caught any fish, eat them, raw and living, where they stood. It was such helpless ones that the warriors from the opposite island of Tauata slew, and carried home and ate, and were thereupon accounted mighty men of valour. Of one such exploit I can give the account of an eye-witness. "Portuguese Joe," Mr. Keane's cook, was once pulling an oar in an Atuona boat, when they spied a stranger in a canoe with some fish and a piece of tapu. The Atuona men cried upon him to draw near and have a smoke. He came, because, I suppose, he had no choice; but he knew, poor devil, what he was coming to, and (as Joe said "he didn't seem to care about the smoke." A few questions followed, as to where he came from, and what was his business. These he must needs answer, as he must needs draw at the unwelcome pipe, his heart the while drying in his bosom. And then, of a sudden, a big fellow in Joe's boat leaned over, plucked the stranger from his canoe, struck him with a knife in the neck—inward and downward, as Joe showed in pantomime more expressive than his words—and held him under water, like a fowl, until his struggles ceased.

Whereupon, the long pig was hauled on board, the boat's head turned about for Atuona, and these Marquesan braves pulled home rejoicing. Moipu was on the beach and rejoiced with them on their arrival. Poor Joe toiled at his oar that day with a white face, yet he had no fear for himself. "They were very good to me—gave me plenty grub: never wished to eat white man," said he.

If the most horrible experience was Mr. Stewart's, it was Captain Hart himself who ran the nearest danger. He had bought a piece of land from Timau, chief of the neighbouring bay, and put some Chinese there to work. Visiting the station with one of the Godefroids, he found his Chinamen trooping to the beach in terror: Timau had driven them out, seized their effects, and was in war attire with his young men. A boat was despatched to Taahauku for reinforcement; as they awaited her return, they could see, from the deck of the schooner, Timau and his young men dancing a war-dance on a hill-top till past twelve at night; and so soon as the boat came (bringing three gendarmes, armed with chascapots, two white men from Taahauku station, and some native warriors) the party set out to seize the chief before he should awake. Day was not come, and it was a very bright moonlight morning, when they reached the hill-top where (in a house of palm-leaves) Timau was sleeping off his debauch. The assailants were fully exposed, the interior of the hut quite dark; the position far from sound. The gendarmes knelt with their pieces ready, and Captain Hart advanced alone. As he drew near the door he heard the snap of a gun cocking from within, and in sheer self-defence—there being no other escape—sprang into the house and grappled Timau. "Timau, come with me!" he cried. But Timau—a great fellow, his eyes blood-red with the abuse of kava, six foot three in stature—cast him on one side; and the Captain, instantly expecting to be either shot or brained, discharged his pistol in the dark. When they carried Timau out at the door into the moonlight, he was

already dead, and, upon this unlooked-for termination of their sally, the whites appeared to have lost all conduct, and retreated to the boats, fired upon by the natives as they went. Captain Hart, who almost rivals Bishop Dordillon in popularity, shared with him the policy of extreme indulgence to the natives, regarding them as children, making light of their defects, and constantly in favour of mild measures. The death of Timau has thus somewhat weighed upon his mind: the more so, as the chieftain's musket was found in the house unloaded. To a less delicate conscience the matter will seem light. If a drunken savage elects to cock a fire-arm, a gentleman advancing towards him in the open cannot wait to make sure if it be charged.

I have touched on the Captain's popularity. It is one of the things that most strikes a stranger in the Marquesas. He comes instantly on two names, both new to him, both locally famous, both mentioned by all with affection and respect—the Bishop's and the Captain's. It gave me a strong desire to meet with the survivor, which was subsequently gratified—to the enrichment of these pages. Long after that again, in the Place Dolorous—Molokai—I came once more on the traces of that affectionate popularity. There was a blind white leper there, an old sailor—"an old tough" he called himself—who had long sailed among the eastern islands. Him I used to visit, and being fresh from the scenes of his activity, gave him the news. This (in the true island style) was largely a chronicle of wrecks; and it chanced I mentioned the case of one not very successful captain, and how he had lost a vessel for Mr. Hart; thereupon the blind leper broke forth in lamentation. "Did he lose a ship of John Hart's?" he cried; "poor John Hart! Well, I'm sorry it was Hart's," with needless force of epithet, which I neglect to reproduce.

Perhaps, if Captain Hart's affairs had continued to prosper, his popularity might have been different. Success wins glory, but it kills affection, which misfortune fosters. And

the misfortune which overtook the Captain's enterprise was truly singular. He was at the top of his career. Ile Masse belonged to him, given by the French as an indemnity for the robberies at Taahauku. But the Ile Masse was only suitable for cattle; and his two chief stations were Anaho, in Nukahiva, facing the north-east, and Taahauku in Hiva-oo, some hundred miles to the southward, and facing the south-west. Both these were on the same day swept by a tidal wave, which was not felt in any other bay or island of the group. The south coast of Hiva-oo was bestrewn with building timber and camphor-wood chests, containing goods, which, on the promise of a reasonable salvage, the natives very honestly brought back, the chests apparently not opened, and some of the wood after it had been built into their houses. But the recovery of such jetsam could not affect the result. It was impossible the Captain should withstand this partiality of fortune; and with his fall the prosperity of the Marquesas ended. Anaho is truly extinct, Taahauku but a shadow of itself; nor has any new plantation arisen in their stead.

CHAPTER XIV

CHARACTERS

THERE was a certain traffic in our anchorage; different indeed from the dead inertia and quiescence of the sister island, Nukahiva. Sails were seen steering from its mouth; now it would be a whale-boat manned with native rowdies, and heavy with copra for sale; now perhaps a single canoe come after commodities to buy. The anchorage was besides frequented by fishers; not only the lone females perched in niches of the cliff, but whole parties, who would sometimes camp and build a fire upon the beach, and sometimes lie in their canoes in the midst of the haven and jump by turns in the water; which they would cast eight or nine feet high, to drive, as we supposed, the fish into their nets. The goods the purchasers came to buy were sometimes quaint. I remarked one outrigger returning with a single ham swung from a pole in the stern. And one day there came into Mr. Keane's store a charming lad, excellently mannered, speaking French correctly though with a babyish accent; very handsome too, and much of a dandy, as was shown not only in his shining raiment, but by the nature of his purchases. These were five ship-biscuits, a bottle of scent, and two balls of washing blue. He was from Tauata, whither he returned the same night in an outrigger, daring the deep with these young-ladyish treasures. The gross of the native passengers were more ill-favoured: tall, powerful fellows, well tattooed, and with disquieting manners. Something coarse and jeering distinguished them, and I was often reminded of the slums of some great city. One night, as dusk was falling, a whaleboat put in on

that part of the beach where I chanced to be alone. Six or seven ruffianly fellows scrambled out; all had enough English to give me "good-bye," which was the ordinary salutation; or "good-morning," which they seemed to regard as an intensive; jests followed, they surrounded me with harsh laughter and rude looks, and I was glad to move away. I had not yet encountered Mr. Stewart, or I should have been reminded of his first landing at Atuona and the humorist who nibbled at the heel. But their neighbourhood depressed me; and I felt, if I had been there a castaway and out of reach of help, my heart would have been sick.

Nor was the traffic altogether native. While we lay in the anchorage there befell a strange coincidence. A schooner was observed at sea and aiming to enter. We knew all the schooners in the group, but this appeared larger than any; she was rigged, besides, after the English manner; and, coming to an anchor some way outside the *Casco*, showed at last the blue ensign. There were at that time, according to rumour, no fewer than four yachts in the Pacific; but it was strange that any two of them should thus lie side by side in that outlandish inlet: stranger still that in the owner of the *Nyanza*, Captain Dewar, I should find a man of the same country and the same county with myself, and one whom I had seen walking as a boy on the shores of the Alpes Maritimes.

We had besides a white visitor from shore, who came and departed in a crowded whale-boat manned by natives; having read of yachts in the Sunday papers, and being fired with the desire to see one. Captain Chase, they called him, an old whaler-man, thick set and white-bearded, with a strong Indiana drawl; years old in the country, a good backer in battle, and one of those dead shots whose practice at the target struck terror in the braves of Haamau. Mr. Chase dwelt further east in a bay called Hanamate, with a Mr. McCallum; or rather they had dwelt together once, and were now amicably separated. The captain is to be found near one end of the bay,

in the wrecks of a house, and waited on by a Chinese. At the point of the opposing corner, another habitation stands on a tall paepac. The surf runs there exceeding heavy, seas of seven and eight feet high bursting under the walls of the house, which is thus continually filled with their clamour, and rendered fit only for solitary, or at least for silent, inmates. Here it is that Mr. McCallum, with a Shakespeare and a Burns, enjoys the society of the breakers. His name and his Burns testify to Scottish blood; but he is an American born, somewhere far east; followed the trade of a ship-carpenter; and was long employed, the captain of a hundred Indians, breaking up wrecks about Cape Flattery. Many of the whites who are to be found scattered in the South Seas represent the more artistic portion of their class; and not only enjoy the poetry of that new life, but came there on purpose to enjoy it. I have been shipmates with a man, no longer young, who sailed upon that voyage, his first time to sea, for the mere love of Samoa; and it was a few letters in a newspaper that sent him on that pilgrimage. Mr. McCallum was another instance of the same. He had read of the South Seas; loved to read of them; and let their image fasten in his heart: till at length he could refrain no longer—must set forth, a new Rudel, for that unseen homeland—and has now dwelt for years in Hiva-oa, and will lay his bones there in the end with full content; having no desire to behold again the places of his boyhood, only, perhaps—once before he dies—the rude and wintry landscape of Cape Flattery. Yet he is an active man, full of schemes; has bought land of the natives; has planted five thousand coco palms; has a desert island in his eye, which he desires to lease, and a schooner in the stocks, which he has laid and built himself, and even hopes to finish. Mr. McCallum and I did not meet, but, like gallant troubadours, corresponded in verse. I hope he will not consider it a breach of copyright if I give here a specimen of his muse. He and Bishop Dordillon are the two European bards of the Marquesas.

"Sail, ho! Ahoy! *Casco*,
First among the pleasure fleet
That came around to greet
These isles from San Francisco.

"And first, too; only one
Among literary men
That this way has ever been—
Welcome, then, to Stevenson.

"Please not offended be
At this little notice
Of the *Casco*, Captain Otis,
With the novelist's family.

"*Avoir une voyage magnifical*,
Is our wish sincere,
That you'll have from here
Allant sur la Grande Pacifical."

But our chief visitor was one Mapiao, a great Tahuku—which seems to mean: priest, wizard, tattooer, practiser of any art, or, in a word, esoteric person—and a man famed for his eloquence on public occasions and witty talk in private. His first appearance was typical of the man. He came down clamorous to the eastern landing, where the surf was running very high; scorned all our signals to go round the bay; carried his point, was brought aboard at some hazard to our skiff, and set down in one corner of the cockpit to his appointed task. He had been hired, as one cunning in the craft, to make my old men's beards into a wreath: what a wreath for Celia's arbour! His own beard (which he carried, for greater safety, in a sailor's knot) was not merely the adornment of his age, but a substantial piece of property. One hundred dollars was the estimated value; and as Brother Michel never knew a native to deposit a greater sum with Bishop Dordillon, our friend was a rich man in virtue of his chin. He had something of an East Indian cast, but taller and stronger: his nose hooked, his face narrow, his forehead very high, the whole elaborately tattooed. I may say I have never entertained a guest so trying. In the

least particular he must be waited on; he would not go to the scuttle-butt for water; he would not even reach to get the glass; it must be given him in his hand; if aid were denied him, he would fold his arms, bow his head, and go without: only the work would suffer. Early the first forenoon he called aloud for biscuit and salmon; biscuit and ham were brought; he looked on them inscrutably, and signed they should be set aside. A number of considerations crowded on my mind; how the sort of work on which he was engaged was probably tapu in a high degree; should by rights, perhaps, be transacted on a tapu platform which no female might approach; and it was possible that fish might be the essential diet. Some salted fish I therefore brought him, and along with that a glass of rum: at sight of which Mapiao displayed extraordinary animation, pointed to the zenith, made a long speech in which I picked up *umati*—the word for the sun—and signed to me once more to place these dainties out of reach. At last I had understood, and every day the programme was the same. At an early period of the morning, his dinner must be set forth on the roof of the house and at a proper distance, full in view but just out of reach; and not until the fit hour, which was the point of noon, would the artificer partake. This solemnity was the cause of an absurd misadventure. He was seated plaiting, as usual, at the beards, his dinner arrayed on the roof, and not far off a glass of water standing. It appears he desired to drink; was of course far too great a gentleman to rise and get the water for himself; and spying Mrs. Stevenson, imperiously signed to her to hand it. The signal was misunderstood; Mrs. Stevenson was, by this time, prepared for any eccentricity on the part of our guest; and instead of passing him the water, flung his dinner overboard. I must do Mapiao justice; all laughed, but his laughter rang the loudest.

These troubles of service were at worst occasional; the embarrassment of the man's talk incessant. He was plainly a practised conversationalist; the nicety of his reflections, the

elegance of his gestures, and the fine play of his expression, told us that. We, meanwhile, sat like aliens in a playhouse; we could see the actors were upon some material business and performing well, but the plot of the drama remained undiscoverable. Names of places, the name of Captain Hart, occasional disconnected words, tantalised but not enlightened us; and the less we understood, the more gallantly, the more copiously, and with still the more explanatory gestures, Mapiao returned to the assault. We could see his vanity was on the rack, being come to a place where that fine jewel of his conversational talent could earn him no respect; and he had times of despair when he desisted from the endeavour, and instants of irritation when he regarded us with unconcealed contempt. Yet for me, as the practitioner of some kindred mystery to his own, he manifested to the last a measure of respect. As we sat under the awning, in opposite corners of the cockpit, he braiding hairs from dead men's chins, I forming runes upon a sheet of folio paper, he would nod across to me as one Tahuku to another, or crossing the cockpit, study for a while my shapeless scrawl and encourage me with a heartfelt "*mitai!*—good!" So might a deaf painter sympathise far off with a musician, as the slave and master of some uncomprehended and yet kindred art. A silly trade he doubtless considered it; but a man must make allowance for barbarians—*chaque pays a ses coutumes*—and he felt the principle was there.

The time came at last when his labours, which resembled those rather of Penelope than Hercules, could be no more spun out, and nothing remained but to pay him and say farewell. After a long, learned argument in Marquesan, I gathered that his mind was set on fish-hooks; with three of which, and a brace of dollars, I thought he was not ill rewarded for passing his forenoons in our cockpit, eating, drinking, delivering his opinions, and pressing the ship's company into his menial service. For all that, he was a man of so high a bearing,

and so like an uncle of my own who should have gone mad and got tattooed, that I applied to him, when we were both on shore, to know if he were satisfied. "*Mitai ehi*pe?" I asked, and he, with rich unction, offering at the same time his hand—" *Mitai ehi*pe, *mitai kaekae*; *kaoha nui*!"—or, to translate freely: "The ship is good, the victuals are up to the mark, and we part in friendship." Which testimonials uttered, he set off along the beach with his head bowed and the air of one deeply injured.

I saw him go, on my side, with relief. It would be more interesting to learn how our relation seemed to Mapioa. His exigence, we may suppose, was merely loyal. He had been hired by the ignorant to do a piece of work; and he was bound that he would do it the right way. Countless obstacles, continual ignorant ridicule, availed not to dissuade him. He had his dinner laid out; watched it, as was fit, the while he worked; ate it at the fit hour; was in all things served and waited on; and could take his hire in the end with a clear conscience, telling himself the mystery was performed duly, the beards rightfully braided, and we (in spite of ourselves) correctly served. His view of our stupidity, even he, the mighty talker, must have lacked language to express. He never interfered with my Tahuku work; civilly praised it, idle as it seemed; civilly supposed that I was competent in my own mystery: such being the attitude of the intelligent and the polite. And we, on the other hand—who had yet the most to gain or lose, since the product was to be ours—who had professed our disability by the very act of hiring him to do it—were never weary of impeding his own more important labours, and sometimes lacked the sense and the civility to refrain from laughter.

CHAPTER XIV

IN A CANNIBAL VALLEY

THE road from Taahauku to Atuona skirted the north-westerly side of the anchorage, somewhat high up, edged, and sometimes shaded, by the splendid flowers of the flamboyant; its English name I do not know. At the turn of the land, Atuona came in view: a long beach, a heavy and loud breach of surf, a shore-side village scattered among trees, and the guttered mountains drawing near on both sides above a narrow and rich ravine. Its infamous repute perhaps affected me; but I thought it the loveliest, and by far the most ominous and gloomy, spot on earth. Beautiful it surely was; and even more salubrious. The healthfulness of the whole group is amazing; that of Atuona almost in the nature of a miracle. In Atuona, a village planted in a shore-side marsh, the houses standing everywhere intermingled with the pools of a taro-garden, we find every condition of tropical danger and discomfort; and yet there are not even mosquitoes—not even the hateful day-fly of Nukahiva—and fever, and its concomitant, the island fesc, are unknown.

This is the chief station of the French on the man-eating isle of Hiva-oa. The sergeant of gendarmerie enjoys the style of the vice-resident, and hoists the French colours over a quite extensive compound. A Chinaman, a waif from the plantation, keeps a restaurant in the rear quarters of the village; and the mission is well represented by the sisters' school and Brother Michel's church. Father Orens, a wonderful octogenarian, his frame scarce bowed, the fire of his eye undimmed, has lived, and trembled, and suffered in this place

since 1843. Again and again, when Moipu had made coco-brandy, he has been driven from his house into the woods. "A mouse that dwelt in a cat's ear" had a more easy resting-place; and yet I have never seen a man that bore less mark of years. He must show us the church, still decorated with the bishop's artless ornaments of paper—the last work of industrious old hands, and the last earthly amusement of a man that was much of a hero. In the sacristy we must see his sacred vessels, and, in particular, a vestment which was a "*vraie curiosité*," because it had been given by a gendarme. To the Protestant, there is always something embarrassing in the eagerness with which grown and holy men regard these trifles; but it was touching and pretty to see Orens, his aged eyes shining in his head, display his sacred treasures.

August 26.—The vale behind the village, narrowing swiftly to a mere ravine, was choked with profitable trees. A river gushed in the midst. Overhead, the tall coco palms made a primary covering; above that, from one wall of the mountain to another, the ravine was roofed with cloud; so that we moved below, amid teeming vegetation, in a covered house of heat. On either hand, at every hundred yards, instead of the houses, disemboweling paepaes of Nukahiva, populous houses turned out their inhabitants to cry "Kaoha!" to the passers-by. The road, too, was busy; strings of girls, fair and foul, as in less favoured countries; men bearing bread-fruit; the sisters, with a little guard of pupils; a fellow bestriding a horse—passed and greeted us continually; and now it was a Chinaman who came to the gate of his flower-yard, and gave us "Good-day" in excellent English; and a little farther on it would be some natives who set us down by the wayside, made us a feast of mummy-apple, and entertained us as we ate with drumming on a tin case. With all this fine plenty of men and fruit, death is at work here also. The population, according to the highest estimate, does not exceed six hundred in the whole vale of Atuona; and yet, when I once chanced to put the question,

Brother Michel counted up ten whom he knew to be sick beyond recovery. It was here, too, that I could at last gratify my curiosity with the sight of a native house in the very act of dissolution. It had fallen flat along the paepae, its poles sprawling ungainly; the rains and the mites contended against it; what remained seemed sound enough, but much was gone already; and it was easy to see how the insects-consumed the walls as if they had been bread, and the air and the rain ate into them like vitriol.

A little ahead of us, a young gentleman, very well tattooed, and dressed in a pair of white trousers and a flannel shirt, had been marching unconcernedly. Of a sudden, without apparent cause, he turned back, took us in possession, and led us undissuadably along a bypath to the river's edge. There, in a nook of the most attractive amenity, he bade us to sit down: the stream splashing at our elbow, a shock of nondescript greenery enshrining us from above; and thither, after a brief absence, he brought us a cocoa nut, a lump of sandalwood, and a stick he had begun to carve: the nut for present refreshment, the sandalwood for a precious gift, and the stick—in the simplicity of his vanity—to harvest premature praise. Only one section was yet carved, although the whole was pencil-marked in lengths; and when I proposed to buy it, Poni (for that was the artist's name) recoiled in horror. But I was not to be moved, and simply refused restitution, for I had long wondered why a people who displayed, in their tattooing, so great a gift of arabesque invention, should display it nowhere else. Here, at last, I had found something of the same talent in another medium; and I held the incompleteness, in these days of world-wide brummagem, for a happy mark of authenticity. Neither my reasons nor my purpose had I the means of making clear to Poni; I could only hold on to the stick, and bid the artist follow me to the gendarmerie, where I should find interpreters and money; but we gave him, in the meanwhile, a boat-call in return for his

sandal-wood. As he came behind us down the vale, he sounded upon this continually. And continually, from the wayside houses, there poured forth little groups of girls in crimson, or of men in white. And to these must Poni pass the news of who the strangers were, of what they had been doing, of why it was that Poni had a boat-whistle; and of why he was now being haled to the vice-residency, uncertain whether to be punished or rewarded, uncertain whether he had lost a stick or made a bargain, but hopeful on the whole, and in the meantime highly consoled by the boat-whistle. Whereupon he would tear himself away from this particular group of inquiries, and once more we would hear the shrill call in our wake.

August 27.—I made a more extended circuit in the vale with Brother Michel. We were mounted on a pair of sober nags, suitable to these rude paths; the weather was exquisite, and the company in which I found myself, no less agreeable than the scenes through which I passed. We mounted at first by a steep grade along the summit of one of those twisted spurs that, from a distance, mark out provinces of sun and shade upon the mountain-side. The ground fell away on either hand with an extreme declivity. From either hand, out of profound ravines, mounted the song of falling water and the smoke of household fires. Here and there the hills of foliage would divide, and our eye would plunge down upon one of these deep-nested habitations. And still, high in front, arose the precipitous barrier of the mountain, greened over where it seemed that scarce a hare-bell could find root, barred with the zig-zags of a human road where it seemed that not a goat could scramble. And in truth, for all the labour that it cost, the road is regarded even by the Marquesans as impassable; they will not risk a horse on that ascent; and those who lie to the westward come and go in their canoes. I never knew a hill to lose so little on a near approach: a consequence, I must suppose, of its surprising steepness. When we turned about, I was amazed to behold so deep a view behind and so high a

shoulder of blue sea, crowned by the whale-like island of Motane. And yet the wall of mountain had not visibly dwindled, and I could even have fancied, as I raised my eyes to measure it, that it loomed higher than before.

We struck now into covert paths, crossed and heard more near at hand the bickering of the streams, and tasted the coolness of those recesses where the houses stood. The birds sang about us as we descended. All along our path my guide was being hailed by voices: "Mikaël—Kaoha, Mikaël!" From the doorstep, from the cotton-patch, or out of the deep grove of island-chestnuts, these friendly cries arose, and were cheerily answered as we passed. In a sharp angle of a glen, on a rushing brook and under fathoms of cool foliage, we struck a house upon a well-built paepae, the fire brightly burning under the popoi-shed against the evening meal; and here the cries became a chorus, and the house folk, running out, obliged us to dismount and breathe. It seemed a numerous family: we saw eight at least; and one of these honoured me with a particular attention. This was the mother, a woman naked to the waist, of an aged countenance, but with hair still copious and black, and breast still erect and youthful. On our arrival, I could see she remarked me, but instead of offering any greeting, disappeared at once into the bush. Thence she returned with two crimson flowers. "Good-bye!" was her salutation, uttered not without coquetry; and as she said it, she pressed the flowers into my hand—"Good-bye! I speak Inglis." It was from a whaler-man, who (she informed me) was "a plenty good chap," that she had learned my language; and I could not but think how handsome she must have been in these times of her youth, and could not but guess that some memories of the dandy whaler-man prompted her attentions to myself. Nor could I refrain from wondering what had befallen her lover; in the rain and mire of what sea ports he had tramped since then; in what close and garish drinking-dens had found his pleasure; and in the ward of what infirmary dreamed his last of the

Marquesas. But she, the more fortunate, lived on in her green island. The talk, in this lost house upon the mountains, ran chiefly upon Mapiao and his visits to the *Casco*: the news of which had probably gone abroad by then to all the island, so that there was no paepae in Hiva-oa where they did not make the subject of excited comment.

Not much beyond we came upon a high place in the foot of the ravine. Two roads divided it, and met in the midst. Save for this intersection the amphitheatre was strangely perfect, and had a certain ruder air of things Roman. Depths of foliage and the bulk of the mountain kept it in a grateful shadow. On the benches several young folk sat clustered or apart; and Tadema might have painted that scene of tempered light, and beautiful, bright-clothed and pensive youth, scattered among ruins. One of these, a girl perhaps fourteen years of age, buxom and comely, caught the eye of Brother Michel. Why was she not at school?—she was done with school now. What was she doing here?—she lived here now. Why so?—no answer but a deepening blush. There was no severity in Brother Michel's manner; the girl's own confusion told her story. "*Elle a honte*," was the missionary's comment, as we rode away. Near by in the stream, a grown girl was bathing naked in a goyle between two stepping-stones; and it amused me to see with what alacrity and real alarm she bounded on her many-coloured underclothes. Even in these daughters of cannibals shame was eloquent.

It is in Hiva-oa, owing to the inveterate cannibalism of the natives, that local beliefs have been most rudely trodden underfoot. It was here that three religious chiefs were set under a bridge, and the women of the valley made to defile over their heads upon the road-way: the poor, dishonoured fellows sitting there (all observers agree) with streaming tears. Not only was one road driven across the high place, but two roads intersected in its midst. There is no reason to suppose that the last was done of purpose, and perhaps it was impos-

sible entirely to avoid the numerous sacred places of the islands. But these things are not done without result. I have spoken already of the regard of Marquesans for the dead, making (as it does) so strange a contrast with their unconcern for death. Early on this day's ride, for instance, we encountered a petty chief, who inquired (of course) where we were going, and suggested by way of amendment: "Why do you not rather show him the cemetery?" I saw it; it was but newly opened, the third within eight years. They are great builders here in Hiva-oa; I saw in my ride paepaes that no European dry-stone mason could have equalled, the black volcanic stones were laid so justly, the corners were so precise, the levels so true; but the retaining-wall of the new graveyard stood apart, and seemed to be a work of love. The sentiment of honour for the dead is therefore not extinct. And yet observe the consequences of violently countering men's opinions. Of the four prisoners in Atuona gaol, three were of course thieves; the fourth was there for sacrilege. He had levelled up a piece of the graveyard—to give a feast upon, as he informed the court—and declared he had no thought of doing wrong. Why should he? He had been forced at the point of the bayonet to destroy the sacred places of his own piety; when he had recoiled from the task, he had been jeered at for a superstitious fool. And now it is supposed he will respect our European superstitions as by second nature.

**LETTERS FROM SAMOA
TO YOUNG PEOPLE**

LETTERS FROM SAMOA TO YOUNG PEOPLE

I

TO MISS B . . . *

Vailima Plantation [Spring 1892].

DEAR FRIEND,*—Please salute your pupils in my name, and tell them that a long, lean, elderly man who lives right through on the underside of the world, so that down in your cellar you are nearer him than the people in the street, desires his compliments.

This man lives on an island which is not very long and is extremely narrow. The sea beats round it very hard, so that it is difficult to get to shore. There is only one harbour where ships come, and even that is very wild and dangerous; four ships of war were broken there a little while ago, and one of them is still lying on its side on a rock clean above water,

* The lady to whom the first three of these letters are addressed "used to hear" (writes Mr. Lloyd Osbourne) "so frequently of the 'boys' in Vailima that she wrote and asked Mr. Stevenson for news of them, as it would so much interest her little girls. In the tropics, for some reason or other that it is impossible to understand, servants and work-people are always called 'boys,' though the years of Methuselah may have whitened their heads, and great-grandchildren prattle about their knees. Mr. Stevenson was amused to think that his 'boys,' who ranged from eighteen years of age to threescore and ten, should be mistaken for little youngsters; but he was touched to hear of the sick children his friend tried so hard to entertain, and gladly wrote a few letters to them. He would have written more but for the fact that his friend left the home, being transferred elsewhere."

where the sea threw it as you might throw your fiddle-bow upon the table. All round the harbour the town is strung out: it is nothing but wooden houses, only there are some churches built of stone. They are not very large, but the people have never seen such fine buildings. Almost all the houses are of one story. Away at one end of the village lives the king of the whole country. His palace has a thatched roof which rests upon posts; there are no walls, but when it blows and rains, they have Venetian blinds which they let down between the posts, making all very snug. There is no furniture, and the king and the queen and the courtiers sit and eat on the floor, which is of gravel: the lamp stands there too, and every now and then it is upset.

These good folk wear nothing but a kilt about their waists, unless to go to church or for a dance on the New Year or some great occasion. The children play marbles all along the street; and though they are generally very jolly, yet they get awfully cross over their marbles, and cry and fight just as boys and girls do at home. Another amusement in country places is to shoot fish with a little bow and arrow. All round the beach there is bright shallow water, where the fishes can be seen darting or lying in shoals. The child trots round the shore, and whenever he sees a fish, lets fly an arrow, and misses, and then wades in after his arrow. It is great fun (I have tried it) for the child, and I never heard of it doing any harm to the fishes, so what could be more jolly?

The road to this lean man's house is uphill all the way, and through forests; the trees are not so much unlike those at home, only here and there some very queer ones are mixed with them—cocoa-nut palms, and great trees that are covered with bloom like red hawthorn but not near so bright; and from them all thick creepers hang down like ropes, and ugly-looking weeds that they call orchids grow in the forks of the branches; and on the ground many prickly things are

dotted, which they call pine-apples. I suppose every one has eaten pine-apple drops.

On the way up to the lean man's house, you pass a little village, all of houses like the king's house, so that as you ride by you can see everybody sitting at dinner, or, if it is night, lying in their beds by lamplight; because all the people are terribly afraid of ghosts, and would not lie in the dark for anything. After the village, there is only one more house, and that is the lean man's. For the people are not very many, and live all by the sea, and the whole inside of the island is desert woods and mountains. When the lean man goes into the forest, he is very much ashamed to own it, but he is always in a terrible fright. The wood is so great, and empty, and hot, and it is always filled with curious noises: birds cry like children, and bark like dogs; and he can hear people laughing and felling trees; and the other day (when he was far in the woods) he heard a sound like the biggest mill-wheel possible, going with a kind of dot-and-carry-one movement like a dance. That was the noise of an earthquake away down below him in the bowels of the earth; and that is the same thing as to say away up toward you in your cellar in Kilburn. All these noises make him feel lonely and scared, and he doesn't quite know what he is scared of. Once when he was just about to cross a river, a blow struck him on the top of his head, and knocked him head-foremost down the bank and splash into the water. It was a nut, I fancy, that had fallen from a tree, by which accident people are sometimes killed. But at the time he thought it was a Black Boy.

"Aha," say you, "and what is a Black Boy?" Well there are here a lot of poor people who are brought to Samoa from distant islands to labour for the Germans. They are not at all like the king and his people, who are brown and very pretty: for these are black as negroes and as ugly as sin, poor souls, and in their own land they live all the time at war, and cook and eat men's flesh. The Germans make them work; and every

now and then some run away into the Bush, as the forest is called, and build little sheds of leaves, and eat nuts and roots and fruits, and dwell there by themselves. Sometimes they are bad, and wild, and people whisper to each other that some of them have gone back to their horrid old habits, and catch men and women in order to eat them. But it is very likely not true; and the most of them are poor, half-starved, pitiful creatures, like frightened dogs. Their life is all very well when the sun shines, as it does eight or nine months in the year. But it is very different the rest of the time. The wind rages then most violently. The great trees thrash about like whips; the air is filled with leaves and branches flying like birds; and the sound of the trees falling shakes the earth. It rains, too, as it never rains at home. You can hear a shower while it is yet half a mile away, hissing like a shower-bath in the forest; and when it comes to you, the water blinds your eyes, and the cold drenching takes your breath away as though some one had struck you. In that kind of weather it must be dreadful indeed to live in the woods, one man alone by himself. And you must know that if the lean man feels afraid to be in the forest, the people of the island and the Black Boys are much more afraid than he; for they believe the woods to be quite filled with spirits; some like pigs, and some like flying things; but others (and these are thought the most dangerous) in the shape of beautiful young women and young men, beautifully dressed in the island manner, with fine kilts and fine necklaces, and crosses of scarlet seeds and flowers. Woe betide him or her who gets to speak with one of these! They will be charmed out of their wits, and come home again quite silly, and go mad and die. So that the poor runaway Black Boy must be always trembling, and looking about for the coming of the demons.

Sometimes the women-demons go down out of the woods into the villages; and here is a tale the lean man heard last year: One of the islanders was sitting in his house, and he had cooked fish. There came along the road two beautiful young

women, dressed as I told you, who came into his house, and asked for some of his fish. It is the fashion in the islands always to give what is asked, and never to ask folks' names. So the man gave them fish, and talked to them in the island jesting way. Presently he asked one of the women for her red necklace; which is good manners and their way: he had given the fish, and he had a right to ask for something back. "I will give it you by and by," said the woman, and she and her companion went away; but he thought they were gone very suddenly, and the truth is they had vanished. The night was nearly come, when the man heard the voice of the woman crying that he should come to her, and she would give the necklace. He looked out, and behold! she was standing calling him from the top of the sea, on which she stood as you might stand on the table. At that, fear came on the man; he fell on his knees and prayed, and the woman disappeared.

It was said afterward that this was once a woman, indeed, but she should have died a thousand years ago, and has lived all that while as an evil spirit in the woods beside the spring of a river. Sau-mai-afe * is her name, in case you want to write to her.

Ever your friend (for whom I thank the stars),

TUSITALA (Tale-writer).

II

TO MISS B . . .

Vailima Plantation, 14 Aug., 1892.

. . . THE lean man is exceedingly ashamed of himself and offers his apologies to the little girls in the cellar just above. If they will be so good as to knock three times upon the floor, he will hear it on the other side of his floor, and will understand that he is forgiven.

* Come-a-thousand.

I left you and the children still on the road to the lean man's house, where a great part of the forest has now been cleared away. It comes back again pretty quick, though not quite so high; but everywhere, except where the weeders have been kept busy, young trees have sprouted up, and the cattle and the horses cannot be seen as they feed. In this clearing there are two or three houses scattered about, and between the two biggest I think the little girls in the cellar would first notice a sort of thing like a gridiron on legs, made of logs of wood. Sometimes it has a flag flying on it, made of rags of old clothes. It is a fort (as I am told) built by the person here who would be much the most interesting to the girls in the cellar. This is a young gentleman of eleven years of age, answering to the name of Austin. It was after reading a book about the Red Indians that he thought it more prudent to create this place of strength. As the Red Indians are in North America, and this fort seems to me a very useless kind of building, I anxiously hope that the two may never be brought together. When Austin is not engaged in building forts, nor on his lessons, which are just as annoying to him as other children's lessons are to them, he walks sometimes in the Bush, and if anybody is with him, talks all the time. When he is alone I don't think he says anything, and I daresay he feels very lonely and frightened, just as the Samoan does, at the queer noises and the endless lines of the trees.

He finds the strangest kinds of seeds, some of them bright-coloured like lollipops, or really like precious stones; some of them in odd cases like tobacco-pouches. He finds and collects all kinds of little shells, with which the whole ground is scattered, and that, though they are the shells of land creatures like our snails, are of nearly as many shapes and colours as the shells on our sea-beaches. In the streams that come running down out of our mountains, all as clear and bright as mirror-glass, he sees eels and little bright fish that sometimes

jump together out of the surface of the brook in a spray of silver, and fresh-water prawns which lie close under the stones, looking up at him through the water with eyes the colour of a jewel. He sees all kinds of beautiful birds, some of them blue and white, and some of them coloured like our pigeons at home; and these last, the little girls in the cellar may like to know, live almost entirely on wild nutmegs as they fall ripe off the trees. Another little bird he may sometimes see, as the lean man saw him only this morning: a little fellow not so big as a man's hand, exquisitely neat, of a pretty bronzy black like ladies' shoes, who sticks up behind him (much as a peacock does) his little tail, shaped and fluted like a scallop-shell.

Here there are a lot of curious and interesting things that Austin sees all round him every day; and when I was a child at home in the old country I used to play and pretend to myself that I saw things of the same kind—that the rooms were full of orange and nutmeg trees, and the cold town gardens outside the windows were alive with parrots and with lions. What do the little girls in the cellar think that Austin does? He makes believe just the other way; he pretends that the strange great trees with their broad leaves and slab-sided roots are European oaks; and the places on the road up (where you and I and the little girls in the cellar have already gone) he calls old-fashioned, far-away European names, just as if you were to call the cellar-stair and the corner of the next street—if you could only manage to pronounce their names—Upolu and Savaii. And so it is with all of us, with Austin, and the lean man, and the little girls in the cellar: wherever we are, it is but a stage on the way to somewhere else, and whatever we do, however well we do it, it is only a preparation to do something else that shall be different.

But you must not suppose that Austin does nothing but build forts, and walk among the woods, and swim in the rivers. On the contrary, he is sometimes a very busy and useful fel-

low; and I think the little girls in the cellar would have admired him very nearly as much as he admired himself, if they had seen him setting off on horseback, with his hand on his hip, and his pocket full of letters and orders, at the head of quite a procession of huge white cart-horses with pack-saddles, and big, brown native men with nothing on but gaudy kilts. Mighty well he managed all his commissions; and those who saw him ordering and eating his single-handed luncheon in the queer little Chinese restaurant on the beach, declare he looked as if the place, and the town, and the whole archipelago belonged to him.

But I am not going to let you suppose that this great gentleman at the head of all his horses and his men, like the king's palace here (of which I told you in my last) would be a dandy on the streets of London. On the contrary, if he could be seen with his dirty white cap and his faded purple shirt, and his little brown breeks that do not reach his knees, and the bare shanks below, and the bare feet stuck in the stirrup-leathers—for he is not quite long enough to reach the irons—I am afraid the little girls and boys in your part of the town might be very much inclined to give him a penny in charity. So you see that a very big man in one place might seem very small potatoes in another, just as the king's palace here (of which I told you in my last) would be thought rather a poor place of residence by a Surrey gipsy. And if you come to that, even the lean man himself, who is no end of an important person, if he were picked up from the chair where he is now sitting, and slung down, feet-foremost, in the neighbourhood of Charing Cross, would probably have to escape into the nearest shop, or take the risk of being mobbed. And the ladies of his family, who are very pretty ladies, and think themselves uncommon well-dressed for Samoa, would (if the same thing were to be done to them) be extremely glad to get into a cab. . . .

TUSITALA.

III

UNDER COVER TO MISS B . . .

Failima, 4th Sept., 1892.

DEAR CHILDREN IN THE CELLAR,—I told you before something of the Black Boys who come here to work on the plantations, and some of whom run away and live a wild life in the forests of the island.* Now I want to tell you of one who lived in the house of the lean man. Like the rest of them here, he is a little fellow, and when he goes about in old battered cheap European clothes, looks very small and shabby. When first he came he was as lean as a tobacco-pipe, and his smile (like that of almost all the others) was the sort that half makes you wish to smile to yourself, and half wish to cry. However, the boys in the kitchen took him in hand and fed him up. They would set him down alone to table, and wait upon him till he had his fill, which was a good long time to wait. The first thing we noticed was that his little stomach began to stick out like a pigeon's breast; and then the food got a little wider spread, and he started little calves to his legs; and last of all, he began to get quite saucy and impudent. He is really what you ought

* The German company, from which we got our black boy Arick, owns and cultivates many thousands of acres in Samoa, and keeps at least a thousand black people to work on its plantations. Two schooners are always busy in bringing fresh batches to Samoa, and in taking home to their own islands the men who have worked out their three years' term of labour. This traffic in human beings is called the "labour trade," and is the life's blood, not only of the great German company, but of all the planters in Fiji, Queensland, New Caledonia, German New Guinea, the Solomon Islands, and the New Hebrides. The difference between the labour trade, as it is now carried on under Government supervision, and the slave trade is a great one, but not great enough to please sensitive people. In Samoa the missionaries are not allowed by the company to teach these poor savages religion, or to do anything to civilise them and raise them from their monkey-like ignorance. But in other respects the company is not a bad master, and treats its people pretty well. The system, however, is one that cannot be defended and must sooner or later be suppressed.—[L. O.]

to call a young man, though I suppose nobody in the whole wide world has any idea of his age; and as far as his behaviour goes, you can only think of him as a big little child with a good deal of sense.

When Austin built his fort against the Indians, Arick (for that is the Black Boy's name) liked nothing so much as to help him. And this is very funny, when you think that of all the dangerous savages in this island Arick is one of the most dangerous. The other day, besides, he made Austin a musical instrument of the sort they use in his own country—a harp with only one string. He took a stick about three feet long and perhaps four inches round. The under side he hollowed out in a deep trench to serve as sounding-box; the two ends of the upper side he made to curve upward like the ends of a canoe, and between these he stretched the single string. He plays upon it with a match or a little piece of stick, and sings to it songs of his own country, of which no person here can understand a single word, and which are, very likely, all about fighting with his enemies in battle, and killing them, and, I am sorry to say, cooking them in a ground-oven, and eating them for supper when the fight is over.

For Arick is really what you call a savage, though a savage is a very different sort of a person, and very much nicer than he is made to appear in little books. He is the kind of person that everybody smiles to, or makes faces at, or gives a smack as he goes by; the sort of person that all the girls on the plantation give the best seat to and help first, and love to decorate with flowers and ribbons, and yet all the while are laughing at him; the sort of person who likes best to play with Austin, and whom Austin, perhaps (when he is allowed), likes best to play with. He is all grins and giggles and little steps out of dances, and little droll ways to attract people's attention and set them laughing. And yet, when you come to look at him closely, you will find that his body is all covered with *scars*! This happened when he was a child. There was war, as is the

way in these wild islands, between his village and the next, much as if there were a war in London between one street and another; and all the children ran about playing in the middle of the trouble, and, I daresay, took no more notice of the war than you children in London do of a general election. But sometimes, at general elections, English children may get run over by processions in the street; and it chanced that as little Arick was running about in the Bush, and very busy about his playing, he ran into the midst of the warriors on the other side. These speared him with a poisoned spear; and his own people, when they had found him, in order to cure him of the poison scored him with knives that were probably made of fish-bone.

This is a very savage piece of child-life; and Arick, for all his good nature, is still a very savage person. I have told you how the Black Boys sometimes run away from the plantation, and live alone in the forest, building little sheds to protect them from the rain, and sometimes planting little gardens for food: but for the most part living the best they can upon the nuts of trees and the yams that they dig with their hands out of the earth. I do not think there can be anywhere in the world people more wretched than these runaways. They cannot return, for they would only return to be punished; they can never hope to see again their own people—indeed, I do not know what they can hope, but just to find enough yams every day to keep them from starvation. And in the wet season of the year, which is our summer and your winter, when the rain falls day after day far harder and louder than the loudest thunder-plump that ever fell in England, and the room is so dark that the lean man is sometimes glad to light his lamp to write by, I can think of nothing so dreary as the state of these poor runaways in the houseless bush. You are to remember, besides, that the people of the island hate and fear them because they are cannibals; sit and tell tales of them about their lamps at night in their own comfortable houses, and are some-

times afraid to lie down to sleep if they think there is a lurking Black Boy in the neighbourhood. Well, now, Arick is of their own race and language, only he is a little more lucky because he has not run away; and how do you think that he proposed to help them? He asked if he might not have a gun. "What do you want with a gun, Arick?" was asked. He answered quite simply, and with his nice good-natured smile, that if he had a gun he would go up into the High Bush and shoot Black Boys as men shoot pigeons. He said nothing about eating them, nor do I think he really meant to; I think all he wanted was to clear the plantation of vermin, as gamekeepers at home kill weasels or rats.

The other day he was sent on an errand to the German company where many of the Black Boys live. It was very late when he came home. He had a white bandage round his head, his eyes shone, and he could scarcely speak for excitement. It seems some of the Black Boys who were his enemies at home had attacked him, one with a knife. By his own account, he had fought very well; but the odds were heavy. The man with the knife had cut him both in the head and back; he had been struck down; and if some Black Boys of his own side had not come to the rescue, he must certainly have been killed. I am sure no Christmas-box could make any of you children so happy as this fight made Arick. A great part of the next day he neglected his work to play upon the one-stringed harp and sing songs about his great victory. To-day, when he is gone upon his holiday, he has announced that he is going back to the German firm to have another battle and another triumph. I do not think he will go, all the same, or I should be uneasy; for I do not want to have my Arick killed; and there is no doubt that if he begin this fight again, he will be likely to go on with it very far. For I have seen him once when he saw, or thought he saw, an enemy.

It was one of those dreadful days of rain, the sound of it like a great waterfall, or like a tempest of wind blowing in the for-

est; and there came to our door two runaway Black Boys seeking refuge. In such weather as that my enemy's dog (as Shakespeare says) should have had a right to shelter. But when Arick saw the two poor rogues coming with their empty stomachs and drenched clothes, one of them with a stolen cutlass in his hand, through that world of falling water, he had no thought of any pity in his heart. Crouching behind one of the pillars of the verandah, to which he clung with his two hands, his mouth drew back into a strange sort of smile, his eyes grew bigger and bigger, and his whole face was just like the one word MURDER in big capitals.

But I have told you a great deal too much about poor Arick's savage nature, and now I must tell you of a great amusement he had the other day. There came an English ship of war into the harbour, and the officers good-naturedly gave an entertainment of songs and dances and a magic lantern, to which Arick and Austin were allowed to go. At the door of the hall there were crowds of Black Boys waiting and trying to peep in, as children at home lie about and peep under the tent of a circus; and you may be sure Arick was a very proud person when he passed them all by, and entered the hall with his ticket.

I wish I knew what he thought of the whole performance; but a friend of the lean man, who sat just in front of Arick, tells me what seemed to startle him most. The first thing was when two of the officers came out with blackened faces, like minstrels, and began to dance. Arick was sure that they were really black, and his own people, and he was wonderfully surprised to see them dance in this new European style.

But the great affair was the magic lantern. The hall was made quite dark, which was very little to Arick's taste. He sat there behind my friend, nothing to be seen of him but eyes and teeth, and his heart was beating finely in his little scarred breast. And presently there came out of the white sheet that great big eye of light that I am sure all you children must have

often seen. It was quite new to Arick; he had no idea what would happen next, and in his fear and excitement he laid hold with his little slim black fingers like a bird's claw on the neck of the friend in front of him. All through the rest of the show, as one picture followed, another on the white sheet, he sat there grasping and clutching, and goodness knows whether he were more pleased or frightened.

Doubtless it was a very fine thing to see all those bright pictures coming out and dying away again, one after another; but doubtless it was rather alarming also, for how was it done? At last when there appeared upon the screen the head of a black woman (as it might be his own mother or sister), and this black woman of a sudden began to roll her eyes, the fear or the excitement, whichever it was, wrung out of him a loud, shuddering sob. I think we all ought to admire his courage when, after an evening spent in looking at such wonderful miracles, he and Austin set out alone through the forest to the lean man's house. It was late at night and pitch dark when some of the party overtook the little white boy and the big black boy, marching among the trees with their lantern. I have told you this wood has an ill name, and all the people of the island believe it to be full of evil spirits; it is a pretty dreadful place to walk in by the moving light of a lantern, with nothing about you but a curious whirl of shadows, and the black night above and beyond. But Arick kept his courage up, and I daresay Austin's too, with a perpetual chatter, so that the people coming after heard his voice long before they saw the shining of the lantern.

TUSITALA.

IV

TO AUSTIN STRONG

Vailima, November 2, 1892.

MY DEAR AUSTIN,—First and foremost I think you will be sorry to hear that our poor friend Arick has gone back to the German firm. He had not been working very well, and we had talked of sending him off before; but remembering how thin he was when he came here, and seeing what fat little legs and what a comfortable little stomach he had laid on in the meanwhile, we found we had not the heart. The other day, however, he set up chat to Henry, the Samoan overseer, asking him who he was and where he come from, and refusing to obey his orders. I was in bed in the workmen's house, having a fever. Uncle Lloyd came over to me, told me of it, and I had Arick sent up. I told him I would give him another chance. He was taken out and asked to apologise to Henry, but he would do no such thing. He preferred to go back to the German firm. So we hired a couple of Samoans who were up here on a visit to the boys and packed him off in their charge to the firm, where he arrived safely, and a receipt was given for him like a parcel.*

Sunday last the *Alameda* returned. Your mother was off bright and early with Palema, for it is a very curious thing, but is certainly the case, that she was very impatient to get news of a young person by the name of Austin. Mr. Gurr lent a horse

* When Arick left us and went back to the German company, he had grown so fat and strong and intelligent that they deemed he was made for better things than cotton-picking or plantation work, and handed him over to their surveyor, who needed a man to help him. I used often to meet him after this, tripping at his master's heels with the theodolite, or scampering about with tapes and chains like a kitten with a spool of thread. He did not look then as though he were destined to die of a broken heart, though that was his end not so many months afterward. The plantation manager told me that Arick and a New Ireland boy went crazy with home-sickness, and died in the hospital together.—[L. O.]

for the Captain—it was a pretty big horse, but our handsome Captain, as you know, is a very big Captain indeed. Now, do you remember Misifolo—a tall, thin Hovea boy that came shortly before you left? He had been riding up this same horse of Gurr's just the day before, and the horse threw him off at Motootua corner, and cut his hip. So Misifolo called out to the Captain as he rode by that that was a very bad horse, that it ran away and threw people off, and that he had best be careful; and the funny thing is, that the Captain did not like it at all. The foal might as well have tried to run away with Vailima as that horse with Captain Morse, which is poetry, as you see, into the bargain; but the Captain was not at all in that way of thinking, and was never really happy until he had got his foot on ground again. It was just then that the horse began to be happy too, so they parted in one mind. But the horse is still wondering what kind of piece of artillery he had brought up to Vailima last Sunday morning. So far it was all right. The Captain was got safe off the wicked horse, but how was he to get back again to Apia and the *Alameda*?

Happy thought—there was Donald, the big pack horse! The last time Donald was ridden he had upon him a hair-pin and a pea—by which I mean (once again to drop into poetry) you and me. Now he was to have a rider more suited to his size. He was brought up to the door—he looked a mountain. A step-ladder was put alongside of him. The Captain approached the step-ladder, and he looked an Alp. I wasn't as much afraid for the horse as I was for the step-ladder, but it bore the strain, and with a kind of sickening smash that you might have heard at Monterey, the Captain descended to the saddle. Now don't think that I am exaggerating, but at the moment when that enormous Captain settled down upon Donald, the horse's hind-legs gave visibly under the strain. What the couple looked like, one on top of t'other, no words can tell you, and your mother must here draw a picture.—Your respected Uncle,

O TUSITALA.

V

TO AUSTIN STRONG

Faillima, November 15, 1892.

MY DEAR AUSTIN,—The new house is begun. It stands out nearly half way over towards Pineapple Cottage—the lower floor is laid and the uprights of the wall are set up; so that the big lower room wants nothing but a roof over its head. When it rains (as it does mostly all the time) you never saw anything look so sorry for itself as that room left outside. Beyond the house there is a work-shed roofed with sheets of iron, and in front, over about half the lawn, the lumber for the house lies piled. It is about the bringing up of this lumber that I want to tell you.

For about a fortnight there were at work upon the job two German overseers, about a hundred Black Boys, and from twelve to twenty-four draught-oxen. It rained about half the time, and the road was like lather for shaving. The Black Boys seemed to have had a new rig-out. They had almost all shirts of scarlet flannel, and lavalavas, the Samoan kilt, either of scarlet or light blue. As the day got warm they took off their shirts; and it was a very curious thing, as you went down to Apia on a bright day, to come upon one tree after another in the empty forest with these shirts stuck among the branches like vermilion birds.

I observed that many of the boys had a very queer substitute for a pocket. This was nothing more than a string which some of them tied about their upper arms and some about their necks, and in which they stuck their clay pipes; and as I don't suppose they had anything else to carry, it did very well. Some had feathers in their hair, and some long stalks of grass through the holes in their noses. I suppose this was intended to make them look pretty, poor dears; but you know what a Black Boy looks like, and these Black Boys, for all their blue

and their scarlet, and their grass, looked just as shabby and small, and sad, and sorry for themselves, and like sick monkeys as any of the rest.

As you went down the road you came upon them first working in squads of two. Each squad shouldered a couple of planks and carried them up about two hundred feet, gave them to two others, and walked back empty-handed to the places they had started from. It wasn't very hard work, and they didn't go about it at all lively; but of course, when it rained, and the mud was deep, the poor fellows were unhappy enough. This was in the upper part about Trood's. Below, all the way down to Tanugamanono, you met the bullock-carts coming and going, each with ten or twenty men to attend upon it, and often enough with one of the overseers near. Quite a far way off through the forest you could hear the noise of one of these carts approaching. The road was like a bog, and though a good deal wider than it was when you knew it, so narrow that the bullocks reached quite across it with the span of their big horns. To pass by, it was necessary to get into the bush on one side or the other. The bullocks seemed to take no interest in their business; they looked angry and stupid, and sullen beyond belief; and when it came to a heavy bit of the road as often as not they would stop.

As long as they were going, the Black Boys walked in the margin of the bush on each side, pushing the cart-wheels with hands and shoulders, and raising the most extraordinary outcry. It was strangely like some very big kind of bird. Perhaps the great flying creatures that lived upon the earth long before man came, if we could have come near one of their meeting-places, would have given us just such a concert.

When one of the bullamacows * stopped altogether the fun

* "Bullamacow" is a word that always amuses the visitor to Samoa. When the first pair of cattle was brought to the islands, and the natives asked the missionaries what they must call these strange creatures, they were told that the English name was a "bull and a cow." But the Samoans thought that "a bull and a cow" was the name of each of the animals, and

was highest. The bullamacow stood on the road, his head fixed fast in the yoke, chewing a little, breathing very hard, and showing in his red eye that if he could get rid of the yoke he would show them what a circus was. All the Black Boys tailed on to the wheels and the back of the cart, stood there getting their spirits up, and then of a sudden set to shooping and singing out. It was these outbursts of shrill cries that it was so curious to hear in the distance. One such stuck cart I came up to and asked what was the worry. "Old fool bullamacow stop same place," was the reply. I never saw any of the overseers near any of the stuck carts; you were a very much better overseer than either of these.

While this was going on, I had to go down to Apia five or six different times, and each time there were a hundred Black Boys to say "Good-morning" to. This was rather a tedious business; and, as very few of them answered at all, and those who did, only with a grunt like a pig's, it was several times in my mind to give up this piece of politeness. The last time I went down, I was almost decided; but when I came to the first pair of Black Boys, and saw them looking so comic and so melancholy, I began the business over again. This time I thought more of them seemed to answer, and when I got down to the tail-end where the carts were running, I received a very pleasant surprise, for one of the boys, who was pushing at the back of a cart, lifted up his head, and called out to me in wonderfully good English, "You good man—always say 'Good-morning.'" It was sad to think that these poor creatures should think so much of a small piece of civility, and strange that (thinking so) they should be so dull as not to return it.

UNCLE LOUIS.

they soon corrupted the English words into "bullamacow," which has remained the name for beef or cattle ever since.—[L. O.]

VI

TO AUSTIN STRONG

June 18, 1893.

RESPECTED HOPKINS,*—This is to inform you that the Jersey cow had an elegant little cow-calf Sunday last. There was a great deal of rejoicing, of course; but I don't know whether or not you remember the Jersey cow. Whatever else she is, the Jersey cow is *not* good-natured, and Dines, who was up here on some other business, went down to the paddock to get a hood and to milk her. The hood is a little wooden board with two holes in it, by which it is hung from her horns. I don't know how he got it on, and I don't believe *he* does. Anyway, in the middle of the operation, in came Bull Bazett, with his head down, and roaring like the last trumpet. Dines and all his merry men hid behind trees in the paddock, and skipped. Dines then got upon a horse, plied his spurs, and cleared for Apia. The next time he is asked to meddle with our cows, he will probably want to know the reason why. Meanwhile, there was the cow, with the board over her eyes, left tied by a pretty long rope to a small tree in the paddock, and who was to milk her? She roared,—I was going to say like a bull, but it was Bazett who did that, walking up and down, switching his tail, and the noise of the pair of them was perfectly dreadful.

Palema went up to the Bush to call Lloyd; and Lloyd came down in one of his know-all-about-it moods. "It was perfectly simple," he said. The cow was hooded; anybody could milk

* In the letters that were sent to Austin Strong you will be surprised to see his name change from Austin to Hoskyns, and from Hoskins to Hutchinson. It was the penalty Master Austin had to pay for being the particular and bosom friend of each of the one hundred and eighty bluejackets that made up the crew of the British man-of-war *Curaçao*; for, whether it was due to some bitter memories of the Revolutionary war, or to some rankling reminiscences of 1812, that even friendship could not altogether stifle (for Austin was a true American boy), they annoyed him by giving him, each one of them, a separate name.—[L. O.]

her. All you had to do was to draw her up to the tree, and get a hitch about it. So he untied the cow, and drew her up close to the tree, and got a hitch about it right enough. And then the cow brought her intellect to bear on the subject, and proceeded to walk round the tree to get the hitch off.

Now, this is geometry, which you'll have to learn some day. The tree is the centre of two circles. The cow had a "radius" of about two feet, and went leisurely round a small circle; the man had a "radius" of about thirty feet, and either he must let the cow get the hitch unwound, or else he must take up his two feet to about the height of his eyes, and race round a big circle. This was racing and chasing.

The cow walked quietly round and round the tree to unwind herself; and first Lloyd, and then Palema, and then Lloyd again, scampered round the big circle, and fell, and got up again, and bounded like a deer, to keep her hitched.

It was funny to see, but we couldn't laugh with a good heart; for every now and then (when the man who was running tumbled down) the cow would get a bit ahead; and I promise you there was then no sound of any laughter, but we rather edged away toward the gate, looking to see the crazy beast loose, and charging us. To add to her attractions, the board had fallen partly off, and only covered one eye, giving her the look of a crazy old woman in a Sydney slum. Meanwhile, the calf stood looking on, a little perplexed, and seemed to be saying: "Well, now, is this life? It doesn't seem as if it was all it was cracked up to be. And this is my mamma? What a very impulsive lady!"

All the time, from the lower paddock, we could hear Bazett roaring like the deep seas, and if we cast our eye that way, we could see him switching his tail, as a very angry gentleman may sometimes switch his cane. And the Jersey would every now and then put up her head, and low like the pu * for din-

* The big conch-shell that was blown at certain hours every day.—
[L. O.]

ner. And take it for all in all, it was a very striking scene. Poor Uncle Lloyd had plenty of time to regret having been in such a hurry; so had poor Palema, who was let into the business, and ran until he was nearly dead. Afterward Palema went and sat on a gate where your mother sketched him, and she is going to send you the sketch. And the end of it? Well, we got her tied again, I really don't know how; and came stringing back to the house with our tails between our legs. That night at dinner, the Tamaitai † bid us tell the boys to be very careful "not to frighten the cow." It was too much; the cow had frightened us in such fine style that we all broke down and laughed like mad.

General Hoskyns, there is no further news, your Excellency, that I am aware of. But it may interest you to know that Mr. Christian held his twenty-fifth birthday yesterday, a quarter of a living century old; think of it, drink of it, innocent youth!—and asked down Lloyd and Daplyn to a feast at one o'clock, and Daplyn went at seven, and got nothing to eat at all. Whether they had anything to drink, I know not—no, not I; but it's to be hoped so. Also, your uncle Lloyd has stopped smoking, and he doesn't like it much. Also, that your mother is most beautifully gotten up to-day, in a pink gown with a topaz stone in front of it; and is really looking like an angel, only that she isn't like an angel at all—only like your mother herself.

Also that the Tamaitai has been waxing the floor of the big room, so that it shines in the most ravishing manner; and then we insisted on coming in, and she wouldn't let us, and we came anyway, and have made the vilest mess of it—but still it shines.

Also, that I am, your Excellency's obedient servant,

UNCLE LOUIS.

† Mrs. R. L. S., as she is called in Samoa, "the lady."—[L. O.]

VII

TO AUSTIN STRONG

MY DEAR HUTCHINSON,—This is not going to be much of a letter, so don't expect what can't be had. Uncle Lloyd and Palema made a malanga * to go over the island to Siumu, and Talolo was anxious to go also; but how could we get along without him? Well, Misifolo, the Maypole, set off on Saturday, and walked all that day down the island to beyond Faleasiu with a letter for Iopu; and Iopu and Tali and Misifolo rose very early on the Sunday morning, and walked all that day up the island, and came by seven at night—all pretty tired, and Misifolo most of all—to Tanugamanono.† We at Vailima knew nothing at all about the marchings of the Saturday and Sunday, but Uncle Lloyd got his boys and things together and went to bed.

A little after five in the morning I woke and took the lantern, and went out of the front door and round the verandahs. There was never a spark of dawn in the east, only the stars looked a little pale; and I expected to find them all asleep in the workhouse. But not the stove was roaring, and Talolo and Fono, who was to lead the party, were standing together talking by the stove, and one of Fono's young men was lying asleep on the sofa in the smoking-room, wrapped in his lava-lava. I had my breakfast at half-past five that morning, and

* A visiting party.

† Talolo was the Vailima cook; Sina, his wife; Tauilo, his mother; Mitaele and Sosimo, his brothers. Lafaele, who was married to Faauma, was a middle-aged Futuna Islander, and had spent many years of his life on a whale-ship, the captain of which had kidnapped him when a boy. Misifolo was one of the "housemaids." Iopu and Tali, man and wife, had long been in our service, but had left it after they had been married some time; but, according to Samoan ideas, they were none the less members of Tusitala's family, because, though they were no longer working for him, they still owed him allegiance. "Aunt Maggie" is Mr. Stevenson's mother; Palema, Mr. Graham Balfour.—[L. O.]

the bell rang before six, when it was just the grey of dawn. But by seven the feast was spread—there was Iopu coming up, with Tali at his heels, and Misifolo bringing up the rear—and Talolo could go the malanga.

Off they set, with two guns and three porters, and Fono and Lloyd and Palema, and Talolo himself with his best Sunday-go-to-meeting lavalava rolled up under his arm, and a very sore foot; but much he cared—he was smiling from ear to ear, and would have gone to Siumu over red-hot coals. Off they set round the corner of the cook-house, and into the bush beside the chicken-house, and so good-bye to them.

But you should see how Iopu has taken possession! "Never saw a place in such a state!" is written on his face. "In my time," says he, "we didn't let things go ragging along like this, and I'm going to show you fellows." The first thing he did was to apply for a bar of soap, and then he set to work washing everything (that had all been washed last Friday in the regular course). Then he had the grass cut all round the cook-house, and I tell you but he found scraps, and odds and ends, and grew more angry and indignant at each fresh discovery.

"If a white chief came up here and smelt this, how would you feel?" he asked your mother. "It is enough to breed a sickness!"

And I daresay you remember this was just what your mother had often said to himself; and did say the day she went out and cried on the kitchen steps in order to make Talolo ashamed. But Iopu gave it all out as little new discoveries of his own. The last thing was the cows, and I tell you he was solemn about the cows. They were all destroyed, he said, nobody knew how to milk except himself—where he is about right. Then came dinner and a delightful little surprise. Perhaps you remember that long ago I used not to eat mashed potatoes, but had always two or three boiled in a plate. This has not been done for months, because Talolo makes such admirable mashed potatoes that I have caved in. But here came dinner,

mashed potatoes for your mother, and the Tamaitai, and then boiled potatoes in a plate for me!

And there is the end of the Tale of the return of Iopu, up to date. What more there may be is in the lap of the gods, and, Sir, I am yours considerably,

UNCLE LOUIS.

VIII

TO AUSTIN STRONG

MY DEAR HOSKYNs,—I am kept away in a cupboard because everybody has the influenza; I never see anybody at all, and never do anything whatever except to put ink on paper up here in my room. So what can I find to write to you?—you, who are going to school, and getting up in the morning to go bathing, and having (it seems to me) rather a fine time of it in general?

You ask me if we have seen Arick? Yes, your mother saw him at the head of a gang of boys, and looking fat and sleek, and well-to-do. I have an idea that he misbehaved here because he was homesick for the other Black Boys, and didn't know how else to get back to them. Well, he has got them now, and I hope he likes it better than I should.

I read the other day something that I thought would interest so great a sea-bather as yourself. You know that the fishes that we see, and catch, go only a certain way down into the sea. Below a certain depth there is no life at all. The water is as empty as the air is above a certain height. Even the shells of dead fishes that come down there are crushed into nothing by the huge weight of the water. Lower still, in the places where the sea is profoundly deep, it appears that life begins again. People fish up in dredging-buckets loose rags and tatters of creatures that hang together all right down there with the great weight holding them in one, but come all to pieces as they are hauled up. Just what they look like, just what they do or feed upon, we shall never find out. Only that

we have some flimsy fellow-creatures down in the very bottom of the deep seas, and cannot get them up except in tatters. It must be pretty dark where they live, and there are no plants or weeds, and no fish come down there, or drowned sailors either, from the upper parts, because these are all mashed to pieces by the great weight long before they get so far, or else come to a place where perhaps they float. But I daresay a cannon sometimes comes careering solemnly down, and circling about like a dead leaf or thistledown; and then the ragged fellows go and play about the cannon and tell themselves all kinds of stories about the fish higher up and their iron houses, and perhaps go inside and sleep, and perhaps dream of it all like their betters.

Of course you know a cannon down there would be quite light. Even in shallow water, where men go down with a diving-dress, they grow so light that they have to hang weights about their necks, and have their boots loaded with twenty pounds of lead—as I know to my sorrow. And with all this, and the helmet, which is heavy enough of itself to any one up here in the thin air, they are carried about like gossamers, and have to take every kind of care not to be upset and stood upon their heads. I went down once in the dress, and speak from experience. But if we could get down for a moment near where the fishes are, we should be in a tight place. Suppose the water not to crush us (which it would), we should pitch about in every kind of direction; every step we took would carry us as far as if we had seven league boots; and we should keep flying head over heels, and top over bottom, like the liveliest clowns in the world.

Well sir, here is a great deal of words put down upon a piece of paper, and if you think that makes a letter, why, very well! And if you don't, I can't help it. For I have nothing under heaven to tell you.

So, with the kindest wishes to yourself, and Louie, and Aunt Nellie, believe me, your affectionate

UNCLE LOUIS.

Now here is something more worth telling you. This morning at six o'clock I saw all the horses together in the front paddock, and in a terrible ado about something. Presently I saw a man with two buckets on the march, and knew where the trouble was—the cow! The whole lot cleared to the gate but two—Donald, the big white horse, and my Jack. They stood solitary, one here, one there. I began to get interested, for I thought Jack was off his feed. In came the man with the bucket and all the ruck of curious horses at his tail. Right round he went to where Donald stood and poured out a feed, and the majestic Donald ate it, and the ruck of common horses followed the man. On he went to the second station, Jack's, and poured out a feed, and the fools of horses went in with him to the next place. And behold as the train swung round, the last of them came curiously too near Jack; and Jack left his feed and rushed upon this fool with a kind of outcry, and the fool fled, and Jack returned to his feed; and he and Donald ate theirs with glory, while the others were still circling round for fresh feeds.

Glory be to the name of Donald and to the name of Jack, for they had found out where the foods were poured, and each took his station and waited there, Donald at the first of the course for his, Jack at the second station, while all the impotent fools ran round and round after the man with his buckets!

R. L. S.

IX

TO AUSTIN STRONG

Vailima.

MY DEAR AUSTIN,—Now when the overseer is away* I think

* While Austin was in Vailima many little duties about the plantation fell to his share, so that he was often called the "overseer"; and, small as he was, he sometimes took charge of a couple of big men, and went into town with the pack-horses. It was not all play, either; for he had to see that the barrels and boxes did not chafe the horses' backs, and that they were not allowed to come home too fast up the steep road.—[L. O.]

it my duty to report to him anything serious that goes on on the plantation.

Early the other afternoon we heard that Sina's foot was very bad, and soon after that we could have heard her cries as far away as the front balcony. I think Sina rather enjoys being ill, and makes as much of it as she possibly can; but all the same it was painful to hear the cries; and there is no doubt she was at least very uncomfortable. I went up twice to the little room behind the stable, and found her lying on the floor, with Tali and Faauma and Talolo all holding on different bits of her. I gave her an opiate; but whenever she was about to go to sleep one of these silly people would be shaking her, or talking in her ear, and then she would begin to kick about again and scream.

Palema and Aunt Maggie took horse and went down to Apia after the doctor. Right on their heels off went Mitaele on Musu to fetch Tauilo, Talolo's mother. So here was all the island in a bustle over Sina's foot. No doctor came, but he told us what to put on. When I went up at night to the little room, I found Tauilo there, and the whole plantation boxed into the place like little birds in a nest. They were sitting on the bed, they were sitting on the table, the floor was full of them, and the place as close as the engine-room of a steamer. In the middle lay Sina, about three parts asleep with opium; two able-bodied work-boys were pulling at her arms, and whenever she closed her eyes calling her by name, and talking in her ear. I really didn't know what would become of the girl before morning. Whether or not she had been very ill before, this was the way to make her so, and when one of the work-boys woke her up again, I spoke to him very sharply, and told Tauilo she must put a stop to it.

Now I suppose this was what put it into Tauilo's head to do what she did next. You remember Tauilo, and what a fine, tall, strong, Madame Lafarge sort of person she is? An' you know how much afraid the natives are of the evil spirits

in the wood, and how they think all sickness comes from them? Up stood Tauilo, and addressed the spirit in Sina's foot, and scolded it, and the spirit answered and promised to be a good boy and go away. I do not feel so much afraid of the demons after this. It was Faauma told me about it. I was going out into the pantry after soda-water, and found her with a lantern drawing water from the tank. "Bad spirit he go away," she told me.

"That's first-rate," said I. "Do you know what the name of that spirit was? His name was *tautala* (talking)."

"O, no!" she said; "his name is *Tu*."

You might have knocked me down with a straw. "How on earth do you know that?" I asked.

"Hear him tell Tauilo," she said.

As soon as I heard that, I began to suspect Mrs. Tauilo was a little bit of a ventriloquist; and imitating as well as I could the sort of voice they make, asked her if the bad spirit did not talk like that. Faauma was very much surprised, and told me that was just his voice.

Well, that was very good business for the evening. The people all went away because the demon was gone away, and the circus was over, and Sina was allowed to sleep. But the trouble came after. There had been an evil spirit in that room and his name was *Tu*. No one could say when he might come back again; they all voted it was *Tu* much; and now Talolo and Sina have had to be lodged in the Soldier Room.* As for the little room by the stable, there it stands empty; it is too small to play soldiers in, and I do not see what we can do with it, except to have a nice brass name-plate engraved in Sydney, or in "Frisco," and stuck upon the door of it—*Mr. Tu*.

So you see that ventriloquism has its bad side as well as its good sides; and I don't know that I want any more ventrilo-

* A room set apart to serve as the theatre for an elaborate war-game, which was one of Mr. Stevenson's favourite recreations.

quists on this plantation. We shall have Tu in the cook-house next, and then Tu in Lafaele's, and Tu in the workman's cottage; and the end of it all will be that we shall have to take the Tamaitai's room for the kitchen, and my room for the boys' sleeping-house, and we shall all have to go out and camp under umbrellas.

Well, where you are there may be schoolmasters, but there is no such thing as Mr. Tul

Now, it's all very well that these big people should be frightened out of their wits by an old wife talking with her mouth shut; that is one of the things we happen to know about. All the old women in the world might talk with their mouths shut, and not frighten you or me, but there are plenty of other things that frighten us badly. And if we only knew about them, perhaps we should find them no more worthy to be feared than an old woman talking with her mouth shut. And the names of some of these things are Death, and Pain, and Sorrow.

UNCLE LOUIS.

TO AUSTIN STRONG

Jan. 27, 1893.

DEAR GENERAL HOSKYNS,—I have the honour to report as usual. Your giddy mother having gone planting a flower-garden, I am obliged to write with my own hand, and, of course, nobody will be able to read it. This has been a very mean kind of a month. Aunt Maggie left with the influenza. We have heard of her from Sydney, and she is all right again; but we have inherited her influenza, and it made a poor place of Vailima. We had Talolo, Mitaele, Sosimo, Iopu, Sina, Misifolo, and myself, all sick in bed at the same time; and was not that a pretty dish to set before the king! The big hall of

the new house having no furniture, the sick pitched their tents in it,—I mean their mosquito-nets,—like a military camp. The Tamaitai and your mother went about looking after them, and managed to get us something to eat. Henry, the good boy! though he was getting it himself, did housework, and went round at night from one mosquito-net to another, praying with the sick. Sina, too, was as good as gold, and helped us greatly. We shall always like her better. All the time—I do not know how they managed—your mother found the time to come and write for me; and for three days, as I had my old trouble on, and had to play dumb man, I dictated a novel in the deaf-and-dumb alphabet. But now we are all recovered, and getting to feel quite fit. A new paddock has been made; the wires come right up to the top of the hill, pass within twenty yards of the big clump of flowers (if you remember that) and by the end of the pine-apple patch. The Tamaitai and your mother and I all sleep in the upper story of the new house; Uncle Lloyd is alone in the workman's cottage; and there is nobody at all at night in the old house, but ants and cats and mosquitoes. The whole inside of the new house is varnished. It is a beautiful golden-brown by day, and in lamplight all black, and sparkle. In the corner of the hall the new safe is built in, and looks as if it had millions of pounds in it; but I do not think there is much more than twenty dollars and a spoon or too; so the man that opens it will have a great deal of trouble for nothing. Our great fear is lest we should forget how to open it; but it will look just as well if we can't. Poor Misifolo—you remember the thin boy, do you not?—had a desperate attack of influenza; and he is in a great taking. You would not like to be very sick in some savage place in the islands, and have only the savages to doctor you? Well, that was just the way he felt. "It is all very well," he thought, "to let these childish white people doctor a sore foot or a toothache, but this is serious—I might die of this! For goodness' sake, let me get away into a draughty native.

house, where I can lie in cold gravel, eat green bananas, and have a real grown-up, tattooed man to raise spirits and say charms over me." A day or two we kept him quiet, and got him much better. Then he said he *must* go. He had had his back broken in his own island, he said; it had come broken again, and he must go away to a native house, and have it mended. "Confound your back!" said we; "lie down in your bed." At last, one day, his fever was quite gone, and he could give his mind to the broken back entirely. He lay in the hall; I was in the room alone; all morning and noon I heard him roaring like a bull calf, so that the floor shook with it. It was plainly humbug; it had the humbugging sound of a bad child crying; and about two of the afternoon we were worn out, and told him he might go. Off he set. He was in some kind of a white wrapping, with a great white turban on his head, as pale as clay, and walked leaning on a stick. But, O, he was a glad boy to get away from these foolish, savage, childish white people, and get his broken back put right by somebody with some sense. He nearly died that night, and little wonder! but he has now got better again, and long may it last! All the others were quite good, trusted us wholly, and stayed to be cured where they were. But then he was quite right, if you look at it from his point of view; for, though we may be very clever, we do not set up to cure broken backs. If a man has his back broken, we white people can do nothing at all but bury him. And was he not wise, since that was his complaint, to go to folks who could do more?

Best love to yourself, and Louie, and Aunt Nellie, and apologies for so dull a letter, from your respectful and affectionate

UNCLE LOUIS.

FATHER DAMIEN

**AN OPEN LETTER TO THE REVEREND DOCTOR
HYDE OF HONOLULU FROM ROBERT
LOUIS STEVENSON**

EDITORIAL NOTE

FATHER DAMIEN:—AN OPEN LETTER TO THE REVEREND DR. HYDE OF HONOLULU, was originally given to the public in *The Scots Observer* of May 3rd and May 10th, 1890. The first edition in book form was a privately printed issue, a pamphlet of 32 pages. This was printed at Sydney, N. S. W., Australia, and is dated 1890, and was distributed by Stevenson among his friends on March 27th of that year, this date being about two weeks after the mailing of the "copy" for the use of the *Observer*.

FATHER DAMIEN

AN OPEN LETTER TO THE REVEREND DR. HYDE OF HONOLULU

Sydney, February 25, 1890.

SIR,—It may probably occur to you that we have met, and visited, and conversed, on my side, with interest. You may remember that you have done me several courtesies, for which I was prepared to be grateful. But there are duties which come before gratitude, and offences which justly divide friends, far more acquaintances. Your letter to the Reverend H. B. Gage is a document which, in my sight, if you had filled me with bread when I was starving, if you had sat up to nurse my father when he lay a-dying, would yet absolve me from the bonds of gratitude. You know enough, doubtless, of the process of canonisation to be aware that, a hundred years after the death of Damien, there will appear a man charged with the painful office of the *devil's advocate*. After that noble brother of mine, and of all frail clay, shall have lain a century at rest, one shall accuse, one defend him. The circumstance is unusual that the devil's advocate should be a volunteer, should be a member of a sect immediately rival, and should make haste to take upon himself his ugly office ere the bones are cold; unusual, and of a taste which I shall leave my readers free to qualify; unusual, and to me inspiring. If I have at all learned the trade of using words to convey truth and to arouse emotion, you have at last furnished me with a subject. For it is in the interest of all mankind and the cause of public decency in every quarter of the world, not only that Damien

should be righted, but that you and your letter should be displayed at length, in their true colours, to the public eye.

To do this properly, I must begin by quoting you at large: I shall then proceed to criticise your utterance from several points of view, divine and human, in the course of which I shall attempt to draw again and with more specification the character of the dead saint whom it has pleased you to vilify: so much being done, I shall say farewell to you for ever.

Honolulu, August 2, 1889.

"REV. H. B. GAGE.

"Dear Brother,—In answer to your inquiries about Father Damien, I can only reply that we who knew the man are surprised at the extravagant newspaper laudations, as if he was a most saintly philanthropist. The simple truth is, he was a coarse, dirty man, head-strong and bigoted. He was not sent to Molokai, but went there without orders; did not stay at the leper settlement (before he became one himself), but circulated freely over the whole island (less than half the island is devoted to the lepers), and he came often to Honolulu. He had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health, as occasion required and means were provided. He was not a pure man in his relations with women, and the leprosy of which he died should be attributed to his vices and carelessness. Others have done much for the lepers, our own ministers, the government physicians, and so forth, but never with the Catholic idea of meriting eternal life.—Yours, etc.,

"C. M. HYDE." *

To deal fitly with a letter so extraordinary, I must draw at the outset on my private knowledge of the signatory and his sect. It may offend others; scarcely you, who have been so busy to collect, so bold to publish, gossip on your rivals. And this is perhaps the moment when I may best explain to you the character of what you are to read: I conceive you as a man quite beyond and below the reticences of civility: with what measure you mete, with that shall it be measured you again; with you, at last, I rejoice to feel the button off the foil and to plunge home. And if in aught that I shall say I should offend others, your colleagues, whom I respect and remember with af-

* From the *Sydney Presbyterian*, October 26, 1889.

section, I can but offer them my regret; I am not free, I am inspired by the consideration of interests far more large; and such pain as can be inflicted by anything from me must be indeed trifling when compared with the pain with which they read your letter. It is not the hangman, but the criminal, that brings dishonour on the house.

You belong, sir, to a sect—I believe my sect, and that in which my ancestors laboured—which has enjoyed, and partly failed to utilise, an exceptional advantage in the islands of Hawaii. The first missionaries came; they found the land already self-purged of its old and bloody faith; they were embraced, almost on their arrival, with enthusiasm; what troubles they supported came far more from whites than from Hawaiians; and to these last they stood (in a rough figure) in the shoes of God. This is not the place to enter into the degree or causes of their failure, such as it is. One element alone is pertinent, and must here be plainly dealt with. In the course of their evangelical calling, they—or too many of them—grew rich. It may be news to you that the houses of missionaries are a cause of mocking on the streets of Honolulu. It will at least be news to you, that when I returned your civil visit, the driver of my cab commented on the size, the taste, and the comfort of your home. It would have been news certainly to myself, had any one told me that afternoon that I should live to drag such a matter into print. But you see, sir, how you degrade better men to your own level; and it is needful that those who are to judge betwixt you and me, betwixt Damien and the devil's advocate, should understand your letter to have been penned in a house which could raise, and that very justly, the envy and the comments of the passers-by. I think (to employ a phrase of yours which I admire) it “should be attributed” to you that you have never visited the scene of Damien's life and death. If you had, and had recalled it, and looked about your pleasant rooms, even your pen perhaps would have been stayed.

Your sect (and remember, as far as any sect avows me, it is mine) has not done ill in a worldly sense in the Hawaiian Kingdom. When calamity befell their innocent parishioners, when leprosy descended and took root in the Eight Islands, a *quid pro quo* was to be looked for. To that prosperous mission, and to you, as one of its adornments, God had sent at last an opportunity. I know I am touching here upon a nerve acutely sensitive. I know that others of your colleagues look back on the inertia of your Church, and the intrusive and decisive heroism of Damien, with something almost to be called remorse. I am sure it is so with yourself; I am persuaded your letter was inspired by a certain envy, not essentially ignoble, and the one human trait to be espied in that performance. You were thinking of the lost chance, the past day; of that which should have been conceived and was not; of the service due and not rendered. *Time was*, said the voice in your ear, in your pleasant room, as you sat raging and writing; and if the words written were base beyond parallel, the rage, I am happy to repeat—it is the only compliment I shall pay you—the rage was almost virtuous. But, sir, when we have failed, and another has succeeded; when we have stood by, and another has stepped in; when we sit and grow bulky in our charming mansions, and a plain, uncouth peasant steps into the battle, under the eyes of God, and succours the afflicted, and consoles the dying, and is himself afflicted in his turn, and dies upon the field of honour—the battle cannot be retrieved as your unhappy irritation has suggested. It is a lost battle, and lost for ever. One thing remained to you in your defeat—some rags of common honour; and these you have made haste to cast away.

Common honour; not the honour of having done anything right, but the honour of not having done aught conspicuously foul; the honour of the inert: that was what remained to you. We are not all expected to be Damiens; a man may conceive his duty more narrowly, he may love his comfort better; and

none will cast a stone at him for that. But will a gentleman of your reverend profession allow me an example from the fields of gallantry? When two gentlemen compete for the favour of a lady, and the one succeeds and the other is rejected, and (as will sometimes happen) matter damaging to the successful rival's credit reaches the ear of the defeated, it is held by plain men of no pretensions that his mouth is, in the circumstance, almost necessarily closed. Your Church and Damien's were in Hawaii upon a rivalry to do well; to help, to edify, to set divine examples. You having (in one huge instance) failed, and Damien succeeded, I marvel it should not have occurred to you that you were doomed to silence; that when you had been outstripped in that high rivalry, and sat inglorious in the midst of your well-being, in your pleasant room—and Damien, crowned with glories and honours, toiled and rotted in that pigsty of his under the cliffs of Kalawao—you, the elect who would not, were the last man on earth to collect and propagate gossip on the volunteer who would and did.

I think I see you—for I try to see you in the flesh as I write these sentences—I think I see you leap at the word pigsty, a hyperbolical expression at the best. "He had no hand in the reforms," he was "a coarse, dirty man"; these were your own words; and you may think it possible that I am come to support you with fresh evidence. In a sense, it is even so. Damien has been too much depicted with a conventional halo and conventional features; so drawn by men who perhaps had not the eye to remark or the pen to express the individual; or who perhaps were only blinded and silenced by generous admiration, such as I partly envy for myself—such as you, if your soul were enlightened, would envy on your bended knees. It is the least defect of such a method of portraiture that it makes the path easy for the devil's advocate, and leaves for the misuse of the slanderer a considerable field of truth. For the truth that is suppressed by friends is the readiest weapon of

the enemy. The world, in your despite, may perhaps owe you something, if your letter be the means of substituting once for all a credible likeness for a wax abstraction. For, if that world at all remember you, on the day when Damien of Molokai shall be named Saint, it will be in virtue of one work: your letter to the Reverend H. B. Gage.

You may ask on what authority I speak. It was my inclement destiny to become acquainted, not with Damien, but with Dr. Hyde. When I visited the lazaretto Damien was already in his resting grave. But such information as I have, I gathered on the spot in conversation with those who knew him well and long: some indeed who revered his memory; but others who had sparred and wrangled with him, who beheld him with no halo, who perhaps regarded him with small respect, and through whose unprepared and scarcely partial communications the plain, human features of the man shone on me convincingly. These gave me what knowledge I possess; and I learnt it in that scene where it could be most completely and sensitively understood—Kalawao, which you have never visited, about which you have never so much as endeavoured to inform yourself: for, brief as your letter is you have found the means to stumble into that confession. "*Less than one-half of the island,*" you say, "*is devoted to the lepers.*" Molokai—"Molokai ahina," the "grey," lofty, and most desolate island—along all its northern side plunged a front of precipice into a sea of unusual profundity. This range of cliff is, from east to west, the true end and frontier of the island. Only in one spot there projects into the ocean a certain triangular and rugged down, grassy, stony, windy, and rising in the midst into a hill with a dead crater; the whole bearing to the cliff that overhangs it somewhat the same relation as a bracket to a wall. With this hint you will now be able to pick out the leper station on a map; you will be able to judge how much of Molokai is thus cut off between the surf and precipice, whether less than a half, or less than a quarter, or a fifth, or a tenth—

or say, a twentieth; and the next time you burst into print you will be in a position to share with us the issue of your calculations.

I imagine you to be one of those persons who talk with cheerfulness of that place which oxen and wainropes could not drag you to behold. You, who do not even know its situation on the map, probably denounce sensational descriptions, stretching your limbs the while in your pleasant parlour on Beretania Street. When I was pulled ashore there one early morning, there sat with me in the boat two sisters, bidding farewell (in humble imitation of Damien) to the lights and joys of human life. One of these wept silently; I could not withhold myself from joining her. Had you been there, it is my belief that nature would have triumphed even in you; and as the boat drew but a little nearer, and you beheld the stairs crowded with abominable deformations of our common manhood, and saw yourself landing in the midst of such a population as only now and then surrounds us in the horror of a nightmare—what a haggard eye you would have rolled over your reluctant shoulder towards the house on Beretania Street! Had you gone on; had you found every fourth face a blot upon the landscape; had you visited the hospital and seen the butt-ends of human beings lying there almost unrecognisable, but still breathing, still thinking, still remembering; you would have understood that life in the lazaretto is an ordeal from which the nerves of a man's spirit shrink, even as his eye quails under the brightness of the sun; you would have felt it was (even today) a pitiful place to visit and a hell to dwell in. It is not the fear of possible infection. That seems a little thing when compared with the pain, the pity, and the disgust of the visitor's surroundings, and the atmosphere of affliction, disease, and physical disgrace in which he breathes. I do not think I am a man more than usually timid; but I never recall the days and nights I spent upon that island promontory (eight days and seven nights), without heartfelt thankfulness

that I am somewhere else. I find in my diary that I speak of my stay as a "grinding experience": I have once jotted in the margin, "*Harrowing* is the word"; and when the *Mokolii* bore me at last towards the outer world, I kept repeating to myself, with a new conception of their pregnancy, those simple words of the song—

" 'Tis the most distressful country that ever yet was seen."

And observe: that which I saw and suffered from was a settlement purged, bettered, beautified; the new village built, the hospital and the Bishop-Home excellently arranged; the sisters, the doctor, and the missionaries, all indefatigable in their noble tasks. It was a different place when Damien came there, and made his great renunciation, and slept that first night under a tree amidst his rotting brethren: alone with pestilence; and looking forward (with what courage, with what pitiful sinkings of dread, God only knows) to a lifetime of dressing sores and stumps.

You will say, perhaps, I am too sensitive, that sights as painful abound in cancer hospitals and are confronted daily by doctors and nurses. I have long learned to admire and envy the doctors and the nurses. But there is no cancer hospital so large and populous as Kalawao and Kalaupapa; and in such a matter every fresh case, like every inch of length in the pipe of an organ, deepens the note of the impression; for what daunts the onlooker is that monstrous sum of human suffering by which he stands surrounded. Lastly, no doctor or nurse is called upon to enter once for all the doors of that gehenna; they do not say farewell, they need not abandon hope, on its sad threshold; they but go for a time to their high calling, and can look forward as they go to relief, to recreation, and to rest. But Damien shut to with his own hand the doors of his own sepulchre.

I shall now extract three passages from my diary at Kalawao.

A. "Damien is dead and already somewhat ungratefully

remembered in the field of his labours and sufferings. 'He was a good man, but very officious,' says one. Another tells me he had fallen (as other priests so easily do) into something of the ways and habits of thought of a Kanaka; but he had the wit to recognise the fact, and the good sense to laugh at" [over] "it. A plain man it seems he was; I cannot find he was a popular."

B. "After Ragsdale's death" [Ragsdale was a famous Luna, or overseer of the unruly settlement] "there followed a brief term of office by Father Damien which served only to publish the weakness of that noble man. He was rough in his ways, and he had no control. Authority was relaxed; Damien's life was threatened, and he was soon eager to resign."

C. "Of Damien I begin to have an idea. He seems to have been a man of the peasant class, certainly of the peasant type: shrewd; ignorant and bigoted, yet with an open mind, and capable of receiving and digesting a reproof if it were bluntly administered; superbly generous in the least thing as well as in the greatest, and as ready to give his last shirt (although not without human grumbling) as he had been to sacrifice his life; essentially indiscreet and officious, which made him a troublesome colleague; domineering in all his ways, which made him incurably unpopular with the Kanakas, but yet destitute of real authority, so that his boys laughed at him and he must carry out his wishes by the means of bribes. He learned to have a mania for doctoring; and set up the Kanakas against the remedies of his regular rivals: perhaps (if anything matter at all in the treatment of such a disease) the worst thing that he did, and certainly the easiest. The best and worst of the man appear very plainly in his dealings with Mr. Chapman's money; he had originally laid it out" [intended to lay it out] "entirely for the benefit of Catholics, and even so not wisely; but after a long, plain talk, he admitted his error fully and revised the list. The sad state of the boys' home, is in part the result of his lack of control; in part, of his own slovenly ways and false ideas of hygiene. Brother officials used

to call it 'Damien's Chinatown.' 'Well,' they would say, 'your Chinatown keeps growing.' And he would laugh with perfect good-nature, and adhere to his errors with perfect obstinacy. So much I have gathered of truth about this plain, noble human brother and father of ours; his imperfections are the traits of his face, by which we know him for our fellow; his martyrdom and his example nothing can lessen or annul; and only a person here on the spot can properly appreciate their greatness."

I have set down these private passages, as you perceive, without correction; thanks to you the public has them in their bluntness. They are almost a list of the man's faults, for it is rather these that I was seeking: with his virtues, with the heroic profile of his life, I and the world were already sufficiently acquainted. I was besides a little suspicious of Catholic testimony; in no ill sense, but merely because Damien's admirers and disciples were the least likely to be critical. I know you will be more suspicious still; and the facts set down above were one and all collected from the lips of Protestants who had opposed the father in his life. Yet I am strangely deceived, or they build up the image of a man, with all his weaknesses, essentially heroic, and alive with rugged honesty, generosity, and mirth.

Take it for what it is, rough private jottings of the worst sides of Damien's character, collected from the lips of those who had laboured with and (in your own phrase) "knew the man";—though I question whether Damien would have said that he knew you. Take it, and observe with wonder how well you were served by your gossips, how ill by your intelligence and sympathy; in how many points of fact we are at one, and how widely our appreciations vary. There is something wrong here; either with you or me. It is possible, for instance, that you, who seem to have so many ears in Kalawao, had heard of the affair of Mr. Chapman's money, and were singly struck by Damien's intended wrong-doing. I was struck with that also,

and set it fairly down; but I was struck much more by the fact that he had the honesty of mind to be convinced. I may here tell you that it was a long business; that one of his colleagues sat with him late into the night multiplying arguments and accusations; that the father listened as usual with "perfect good-nature and perfect obstinacy"; but at the last, when he was persuaded—"Yes," said he, "I am very much obliged to you; you have done me a service; it would have been a theft." There are many (not Catholics merely) who require their heroes and saints to be infallible; to these the story will be painful; not to the true lovers, patrons, and servants of mankind.

And I take it, this is a type of our division; that you are one of those who have an eye for faults and failures; that you take a pleasure to find and publish them; and that, having found them, you make haste to forget the overruling virtues and the real success which had alone introduced them to your knowledge. It is a dangerous frame of mind. That you may understand how dangerous, and into what a situation it has already brought you, we will (if you please) go hand-in-hand through the different phrases of your letter, and candidly examine each from the point of view of its truth, its appositeness, and its charity.

Damien was *coarse*.

It is very possible. You make us sorry for the lepers who had only a coarse old peasant for their friend and father. But you, who were so refined, why were you not there, to cheer them with the lights of culture? Or may I remind you that we have some reason to doubt if John the Baptist were genteel; and in the case of Peter, on whose career you doubtless dwell approvingly in the pulpit, no doubt at all he was a "coarse, headstrong" fisherman! Yet even in our Protestant Bibles Peter is called Saint.

Damien was *dirty*.

He was. Think of the poor lepers annoyed with this dirty comrade! But the clean Dr. Hyde was at his food in a fine house.

Damien was *headstrong*.

I believe you are right again; and I thank God for his strong head and heart.

Damien was *bigoted*.

I am not fond of bigots myself, because they are not fond of me. But what is meant by bigotry, that we should regard it as a blemish in a priest? Damien believed his own religion with the simplicity of a peasant or a child; as I would I could suppose that you do. For this, I wonder at him some way off; and had that been his only character, should have avoided him in life. But the point of interest in Damien, which has caused him to be so much talked about and made him at last the subject of your pen and mine, was that, in him, his bigotry, his intense and narrow faith, wrought potently for good, and strengthened him to be one of the world's heroes and exemplars.

Damien was not sent to Molokai, but went there without orders.

Is this a misreading? or do you really mean the words for blame? I have heard Christ, in the pulpits of our Church, held up for imitation on the ground that His sacrifice was voluntary. Does Dr. Hyde think otherwise?

Damien did not stay at the settlement, etc.

It is true he was allowed many indulgences. Am I to understand that you blame the father for profiting by these, or the officers for granting them? In either case, it is a mighty Spar-

tan standard to issue from the house on Beretania Street; and I am convinced you will find yourself with few supporters.

Damien had no hand in the reforms, etc.

I think even you will admit that I have already been frank in my description of the man I am defending; but before I take you up upon this head, I will be franker still, and tell you that perhaps nowhere in the world can a man taste a more pleasurable sense of contrast than when he passes from Damien's "Chinatown" at Kalawao to the beautiful Bishop-Home at Kalaupapa. At this point, in my desire to make all fair for you, I will break my rule and adduce Catholic testimony. Here is a passage from my diary about my visit to the Chinatown, from which you will see how it is (even now) regarded by its own officials: "We went round all the dormitories, refectories, etc.—dark and dingy enough, with a superficial cleanliness, which he" [Mr. Dutton, the lay brother] "did not seek to defend. 'It is almost decent,' said he; 'the sisters will make that all right when we get them here.'" And yet I gathered it was already better since Damien was dead, and far better than when he was there alone and had his own (not always excellent) way. I have now come far enough to meet you on a common ground of fact; and I tell you that, to a mind not prejudiced by jealousy, all the reforms of the lazaretto, and even those which he most vigorously opposed, are properly the work of Damien. They are the evidence of his success; they are what his heroism provoked from the reluctant and the careless. Many were before him in the field; Mr. Meyer, for instance, of whose faithful work we hear too little: there have been many since; and some had more worldly wisdom, though none had more devotion, than our saint. Before his day, even you will confess, they had effected little. It was his part, by one striking act of martyrdom, to direct all men's eyes on that distressful country. At a blow, and with the price of his life, he made the place illustrious and public. And that,

if you will consider largely, was the one reform needful; pregnant of all that should succeed. It brought money; it brought (best individual addition of them all) the sisters; it brought supervision, for public opinion and public interest landed with the man at Kalawao. If ever any man brought reforms, and died to bring them, it was he. There is not a clean cup or towel in the Bishop-Home, but dirty Damien washed it.

Damien was not a pure man in his relations with women, etc.

How do you know that? Is this the nature of the conversation in that house on Beretania Street which the cabman envied, driving past?—racy details of the misconduct of the poor peasant priest, toiling under the cliffs of Molokai?

Many have visited the station before me; they seem not to have heard the rumour. When I was there I heard many shocking tales, for my informants were men speaking with the plainness of the laity; and I heard plenty of complaints of Damien. Why was this never mentioned? and how came it to you in the retirement of your clerical parlour?

But I must not even seem to deceive you. This scandal, when I read it in your letter, was not new to me. I had heard it once before; and I must tell you how. There came to Samoa a man from Honolulu; he, in a public-house on the beach, volunteered the statement that Damien had "contracted the disease from having connection with the female lepers"; and I find a joy in telling you how the report was welcomed in a public-house. A man sprang to his feet; I am not at liberty to give his name, but from what I heard I doubt if you would care to have him to dinner in Beretania Street. "You miserable little——" (here is a word I dare not print, it would so shock your ears). "You miserable little——," he cried, "if the story were a thousand times true, can't you see you are a million times a lower—for daring to repeat it?" I wish it could be told of you that when the report reached you in your house,

perhaps after family worship, you had found in your soul enough holy anger to receive it with the same expressions: ay, even with that one which I dare not print; it would not need to have been blotted away, like Uncle Toby's oath, by the tears of the recording angel; it would have been counted to you for your brightest righteousness. But you have deliberately chosen the part of the man from Honolulu, and you have played it with improvements of your own. The man from Honolulu—miserable leering creature—communicated the tale to a rude knot of beach-combing drinkers in a public-house, where (I will so far agree with your temperance opinions) man is not always at his noblest; and the man from Honolulu had himself been drinking—drinking, we may charitably fancy, to excess. It was to your "Dear Brother, the Reverend H. B. Gage," that you chose to communicate the sickening story; and the blue ribbon which adorns your portly bosom forbids me to allow you the extenuating plea that you were drunk when it was done. Your "dear brother"—a brother indeed—made haste to deliver up your letter (as a means of grace, perhaps) to the religious papers; where, after many months, I found and read and wondered at it; and whence I have now reproduced it for the wonder of others. And you and your dear brother have, by this cycle of operations, built up a contrast very edifying to examine in detail. The man whom you would not care to have to dinner, on the one side; on the other, the Reverend Dr. Hyde and the Reverend H. B. Gage: the Apia bar-room, the Honolulu manse.

But I fear you scarce appreciate how you appear to your fellow-men; and to bring it home to you, I will suppose your story to be true. I will suppose—and God forgive me for supposing it—that Damien faltered and stumbled in his narrow path of duty; I will suppose that, in the horror of his isolation, perhaps in the fever of incipient disease, he, who was doing so much more than he had sworn; failed in the letter of his priestly oath—he, who was so much a better man than either

you or me, who did what we have never dreamed of daring—he too tasted of our common frailty. “O, Iago, the pity of it! The least tender should be moved to tears; the most incredulous to prayer. And all that you could do was to pen your letter to the Reverend H. B. Gagel!

Is it growing at all clear to you what a picture you have drawn of your own heart? I will try yet once again to make it clearer. You had a father: suppose this tale were about him, and some informant brought it to you, proof in hand: I am not making too high an estimate of your emotional nature when I suppose you would regret the circumstance? that you would feel the tale of frailty the more keenly since it shamed the author of your days? and that the last thing you would do would be to publish it in the religious press? Well, the man who tried to do what Damien did, is my father, and the father of the man in the Apia bar, and the father of all who love goodness; and he was your father too, if God had given you grace to see it.

THE END

